

OFFICIAL REPORTS

ON

THE PROVINCE OF KUMAUN.

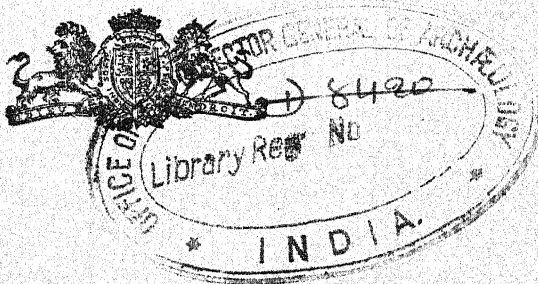
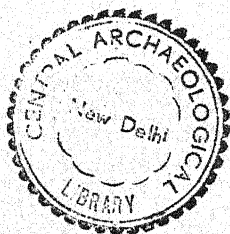
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EDITED, UNDER THE ORDERS OF THE HON. THE LIEUTENANT-GOVERNOR,
NORTH-WESTERN PROVINCES,

BY

J. H. BATTEN, Esq., C. S.,

COMMISSIONER OF KUMAUN.



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PREFACE.

THE publication in one volume of the following papers is intended—

First,—To supply the European Civil Officers, of whatever grade, who may be appointed to the Kumaun Division, with a manual containing the peculiar information absolutely necessary to be acquired by persons in their situation.

Secondly,—To produce a record of the state of local affairs as officially made known at certain dates and up to a certain period, and thus not only to save the necessity of repetitions in future public correspondence, but also to serve as a measure of comparison and as a basis for the proposal of administrative reforms.

Thirdly,—To act as an incentive to similar productions, provoking by example the trustees of official records to procure the permission of Government for the collection and exhibition of useful documents which would otherwise remain unknown, or would only become known to a few local officers, as the fruit of inquisitive and laborious research amongst their archives.

Fourthly,—To afford to the European public in India, of which important body numerous members are constantly visiting the province of Kumaun, an insight into the character of the country in which they are sojourning, and of the people amongst whom their lot is thrown, in their search for a healthful climate combined with the pleasures of fine natural scenery, and with the opportunities of varied scientific enquiry.

In regard to the last-mentioned object of the present collection, it may be observed that the Statistical Sketches by Mr. G. W. Traill, the former Commissioner of Kumaun, have been in constant demand by the residents and visitors at Almora and Naini Tal, and that the one or two copies in possession of private parties of the researches published by the Bengal Asiatic Society, wherein the reports of that able officer appear, have hitherto afforded the only scanty means of gratifying so natural a curiosity. As these sketches were in reality official reports* forwarded to Government, they now form part of the present publication, and are therefore available for general use.

The table of contents sufficiently explains the nature of the subjects treated of in the several papers.

* * * * *

* * * *

It now only remains to be added that by some mistake the Editor was deprived of the opportunity of correcting the printed proof sheets of the present work after his revision of the original manuscript reports, and that thus some errors have crept into the publication, which it is hoped may be excused.

* The report on Kumaun bears date 16th April 1823; that on the Bholea Mahál 4th July 1825.

January 1st, 1851.

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STATISTICAL SKETCH OF KUMAUN,

By GEORGE WILLIAM TRAILL, Esq.,

COMMISSIONER FOR THE AFFAIRS OF KUMAUN.

[Reprinted from the *Asiatic Researches* Vol. XVI.]

KUMAUN,* with the annexed territory of *Garhwál*, forms almost an equilateral parallelogram facing north-east and south-west. On the north, where it is separated from Tartary by the Himalaya, the frontier extends from long. $79^{\circ} 15'$, lat. $31^{\circ} 4'$, to long. $80^{\circ} 45'$, lat. $30^{\circ} 10'$, giving a line of about 100 miles: the eastern boundary, which is formed by the river *Káli* or *Sárda*, gives a line of 110 miles, extending from lat. $30^{\circ} 10'$, long. $80^{\circ} 45'$, to lat. $26^{\circ} 2'$, long. 80° . On the west, the province is divided from the Raj of *Garhwál* by the rivers *Káli* and *Alaknanda*, with a line of frontier of about 110 miles, stretching from lat. $31^{\circ} 4'$, long. $79^{\circ} 15'$, to lat. $29^{\circ} 55'$, long. $78^{\circ} 10'$; and on the south, the province joins on Rohilkhand, the line of demarcation being nearly parallel and equal to that on the north.

Within the boundaries above detailed, the horizontal superficial contents of the province may be stated at 10,967 square miles, of which the following is the estimated distribution:

Snow . . . . .	. $\frac{4}{15}$ ths or 2,924 square miles.
Barren and incapable of cultivation . . . . .	. $\frac{5}{15}$ ths „ 3,655 „
Cultivation . . . . .	. $\frac{3}{15}$ ths „ 2,193 „
Uncultivated . . . . .	. $\frac{2}{15}$ ths „ 2,193 „
Total	10,965 „

The whole province consists of numerous ranges of mountains, the general run of which are in a parallel direction to the northern and southern line of frontier; they are, however, by no means uniform or parallel to each other in their whole course, while innumerable branches, of various height and extent, strike off from each range in every point and direction. The intervals between the bases of the mountains are everywhere

* See note A, page 42.

extremely small, and the whole country, when viewed from a commanding position, exhibits the appearance of a wide expanse of unconnected ravines, rather than of a succession of regular ranges of mountains.

The peaks and ridges necessarily vary in height: commencing from the plains of Rohilkhand, estimated at 500 feet above the sea, the first range gives an elevation of 4,300, while the second range, called the *Ghagur*, attains the height of 7,700 above the sea. This elevation is nowhere exceeded throughout the centre of the province, but as the ranges approach the Himalaya, their altitude rapidly increases, till it reaches in the lofty peaks of the latter range an extreme height of 25,500 feet.

The valleys (if the narrow intervals between the mountains can aspire to that designation) are lowest on the banks of the largest rivers, and it is in the same situations that the greatest portion of the level land is generally to be met with: these spots, however, in no instance exceed and in few cases equal, half a mile in breadth: the site of the town of *Srinagar*, on the banks of the *Alaknanda*, is of this description, and is only 1,500 feet above the level of the sea.

The *Tarāi* or *Bhābar*, included in this province, is very unequal in extent; under the *Garhwāl* parganas it averages only from two to three miles, from the foot of the hills, while in *Kumaun* proper it is nowhere less than from 12 to 15 miles in breadth. From *Kotdwāra*, long. $78^{\circ} 20'$, to near *Bhamauri*, long. $79^{\circ} 20'$, the *Bhābar* is divided from Rohilkhand by a low range of hills, which contains numerous passes, some of them practicable for wheel carriages; the remaining *Bhābar*, to the east and west of these points, is wholly open to the plains. The *Bhābar* is at present only partially cultivated, and consists almost wholly of thick forest, of sal, sisū, and bamboos.

The quantity of land calculated for cultivation as afforded by nature is, within the hills, extremely small, and, in order therefore to remedy this deficiency, the sides of the mountains admitting of such an operation, have been cut down into terraces rising above each other in regular succession, and having their fronts supported by slight abutments of stones. These terraces necessarily vary in breadth and length, according to the form and slope of the mountain on which they are situated; but, as a great portion of every mountain, more particularly near the summit and ridges, is not sufficiently productive to warrant the expense and labour of the operation, those spots are clothed with grass, and generally covered with forest, consisting chiefly of pines, oaks, and rhododendrons, whilst some parts, from their rocky and precipitous nature, are wholly barren, or only partially sprinkled with tufts of rank grass.

A few lakes are to be found in various parts, the most remarkable of which are *Naini Tāl*, *Bhīm Tāl* and *Nau Kuntia Tāl*, situated in the *Chakata* district, near the *Bhamauri* pass. The first, which is the largest, measures one mile in length, and three-quarters of a mile in breadth. The water of this and other lakes is perfectly clear, being the produce of internal springs, and the depth in the centre is represented as being exceedingly great. The Himalaya range also presents several lakes, which are fed from the melted snow.

The bases of the mountains are invariably separated from each other by streams of greater or less magnitude, formed principally by the innumerable springs and fountains which pour down on each side. Of these the principal, entitled to the rank of rivers, commencing from the

north-west, are the *Káli* or *Mandákini*, the *Bishenganga*, the *Duli*, the *Nandakini*, and the *Pindar*, all rising in the Himalaya, and forming, after a junction with each other, the united stream of the *Alaknanda* or *Ganges*, which river, in its course throughout the province from the depth and impetuosity of its current, is nowhere fordable. To the east, the *Káli*, the *Dhauli*, the *Gauri*, the *Rám-ganga* and the *Sarju*, having also their origin in the Snowy Range, form, by their junction, the *Sárda*, or *Gogra*, and in addition to these are the *Rám-ganga*, two *Nyars*, the *Kosilla*, the *Suwal*, the *Gaomutti*, the *Ladhia* and the *Ballia*, all of which derive their source from springs in the interior of the province. The small nullahs are extremely numerous, but do not merit particular detail.

The hill rivers in their descent to the plains, immediately on entering the *Tardái*, lose a considerable portion of their body of water, and in numerous instances totally disappear at that point during the hot and cold season, when the bed of the river continues perfectly dry for the space of nine to ten miles, after which it again fills; while at the same distance from the hills numerous other petty nullahs are formed by the copious springs which gush out of the earth. These phenomena may be accounted for by the nature of the soil at the foot of the hills, which consists of a deep bed of alluvial shingle.

It is by the beds of the rivers that access into this province, from the plains on the south, and from the table-land of Tartary on the north, is afforded, and the frequented passes into the hills from these points will always be found to follow, in the first instance, the opening formed by the course of some river, and those ghâts which have no facilities of this nature are invariably difficult, and rarely available for commercial intercourse.

The passes through the Himalaya are *Mána*, *Níli*, *Jowar*, *Darma*, and *Byans*, which will be hereafter described when treating of Bhote; the principal ghâts of the plains frequented by trade are *Bilasni*, *Bhorí*, *Sigdhi*, *Chokí*, *Kotdwára*, *Palpur*, *Babli*, and *Kangra*, in *Garhwál*; *Dhíkuli*, *Kota*, *Bhamouri*, *Timli*, *Birmdeo*, in *Kumaun*.

Besides these, there are many *chor* ghâts leading to individual villages, and seldom travelled except by the neighbouring inhabitants.

The roads of communication throughout the province consist merely of narrow foot-paths, which are only partially practicable for laden cattle, while rocky precipices frequently present themselves, which are scarcely passable for cattle in any state. These paths, from the nature of the country, are seldom direct, but wind along the faces of the mountains or pass over them, according as facilities of ascent and descent are afforded. No attempt would appear to have been ever made by former governments to facilitate commercial intercourse by the construction of roads calculated for beasts of burthen; fragments of old roads are to be met with leading to some of the principal temples, but, as they always proceed directly up the steepest acclivities by means of flights of stone steps, they could only have been intended for foot passengers. A road was also made under the Gorka government through the centre of the province from the *Káli*, or *Gogra*, to the *Alaknanda*, and passing through *Almora* to *Srinagar*, which formed the continuation of a military road of communication extending from *Nipal*, and was regularly measured and marked off with coss stones; the construction was left to the zamíndárs of the nearest villages, and therefore little more was done than repairing

the existing path : it is, in consequence, not superior to the common cross-paths of the province. The heaviness of the autumnal rains within the hills must ever have rendered it difficult to keep any kind of road in tolerable repair, as at that season clefts in the sides of the mountain frequently take place. Military roads of communication have been formed under the British Government from the plains to the posts of *Almora* and *Pithoragarh*, through the ghâts of *Bhamouri* and *Birmdeo*. The latter road passes through the cantonment of *Lohaghât*, while a further new road connects that post with *Almora*. All these roads are practicable throughout for beasts of burthen. A commercial road from the plains through the *Dhikuli* pass has also been commenced.

The rapidity of the mountain rivers offers great impediment to communication and intercourse, more particularly during the rainy season, when (in the absence of bridges) the traveller, his baggage and cattle can only be crossed over the large rivers by the assistance of the ghât people, who swim supported on *gourds*. The bridges are of four kinds : the first, consists of a single spar thrown across from bank to bank ; the second is formed of successive layers of timbers, the upper gradually projecting beyond the lower from either bank towards each other, in the form of an arch, until the interval in the centre be sufficiently reduced to admit of a single timber being thrown across the upper layers, the ends of the projecting timbers being secured in the stone piers ; these bridges, which are called *sangas*, are usually from two to three timbers wide, and have sometimes a railing on each side. The third description of bridges, called the *jhûla*, is constructed of ropes ; two sets of cables being stretched across the river, and the ends secured in the banks, the roadway, consisting of slight ladders of wood two feet in breadth, is suspended parallel to the cables by ropes of about three feet in length. By this arrangement, the horizontal cables form a balustrade to support the passenger, while reaching from step to step of the ladders. To make the *jhûla* practicable for goats and sheep, the interstices of the ladders are sometimes closed up with twigs laid close to each other. A construction of this kind necessarily requires a high bank on both sides, and where this evident advantage may be wanting, the deficiency of height is supplied by a wooden gallows, erected on the two banks over which the ends of the cables are passed. The fourth and most simple bridge consists merely of a single cable stretched across the stream, to which is suspended a basket, traversing on a wooden ring ; the passenger or baggage being placed in this basket, it is drawn across by a man on the opposite side by means of a rope attached to the bottom : this is termed a *chinka*.* The two last descriptions of bridge are constructed at a very trifling expense, as the ropes used are made of a silky species of grass, which is produced in abundance in every part of the province. Iron chain bridges, as described in Turner's "Thibet," would appear to have been used in this province at a remote period, but no remains of them now exist. A considerable number of bridges (*sangas*) have been erected under the British Government, and many, from the want of durability in the timbers, have had to be renewed after three or four years, so that it will no doubt be eventually found advantageous to resort to the plan of iron chain bridges.

* Meaning, it is supposed, *temporary*, being derived from the Sanskrit term *kshanka*.

The constant succession of falls and rapids, joined to the rocky nature of their beds, renders the hill rivers impracticable for boats at any season, while during the rains a further obstacle is presented in the extreme impetuosity of the current. The only boat to be found within the hills is a small canoe, which plies as a ferry during six months of the year at *Srinagar*, on the *Alaknanda*.

The buildings of every description throughout the province are constructed of stone laid in clay. The private houses are usually of three or more storeys, having slated roofs with gable ends. In towns the lower storey forms the shop, and is left open towards the street, but in the interior this part is appropriated to the cattle. The wood used in buildings is commonly some description of pine; but where easily procurable, teak is preferred. The floors are made of clay beat down: in some parts of the province, where slates are not at hand, shingles or planks of pine are substituted for them in roofing.

The temples are nearly all built in the same style of architecture; the principal part, in which the idol is placed, consists of an octagon, from ten to twelve feet in diameter. From the height of eight or nine feet, the sides are made gradually to incline inwards, till they meet; thus forming a cone, the apex of which is surmounted by an ornament in the style of a Turk's cap, and has, sometimes, a slight square projecting roof, covered with slates or sheets of copper: in one side of the octagon is the door, and from this generally projects a small vestibule, having a pent roof of slate or copper, with a door of entrance in the gable end.

The *baulis*, or covered fountains, are not remarkable either for their size or beauty; the bounty of nature, which has furnished innumerable springs on every mountain, renders excavation in search of water unnecessary, and all therefore that is required is a reservoir, enclosed in a small covered building, to secure the water from waste and contamination. Such are the *baulis*, built at the expense of individuals. A few are, however, to be met with, erected by former Rajas, which exhibit some architectural ornaments, being surrounded by light verandahs, supported by pillars, and having their interior decorated with sculpture. The construction of a *bauli* being considered a meritorious work, numerous buildings of this description are to be found in the neighbourhood of all villages, and along roads of particular resort.

The only buildings which remain to be described are the forts, which, from the state of internal government under the ancient Rajas, were extremely numerous, but the greater number are now mere ruins. They were usually built of large blocks of hewn stones, neatly fitted to each other with loop holes in the walls for matchlocks, or small *jinjals*, and were always situated on the peak of some mountain, from which circumstance no doubt they derived their name of *kalanga*. The choice of their position depended on the difficulties of approach, the steepness of the sides of the mountains, and the proximity of water. The mountain towards the summit was rendered as perpendicular as possible by scarping, and, where the ridge approaching the peak admitted, a trench was dug across, which was passable only by means of a removable bridge. Having thus described the form and nature of the buildings in this province, the number and extent of its towns will now be noticed.

The slender and diffused nature of the resources, joined to the difficulties of transport in these mountains by rendering the supply of

provisions to a large community precarious, must ever have checked the establishment of town or large villages. It was consequently, at the immediate seat of government alone, that a population to any extent was ever collected, and such was the origin of *Almora*, *Srinagar*, *Champawat*, and *Joshimath*, the only towns in this province. The latter, though never the place of residence of the actual sovereign, yet owed its existence to the presence of the *Ráwal*, and the numerous establishment of the temple of *Badrináth*, and as the *Ráwal* possessed absolute authority in the districts round *Joshimath*, and had always the disposal of a considerable annual income, he may be considered in the light of a petty prince. With the exception of these four places, there is not a single place that can boast of a permanent bazar, or that contains 120 houses.

Almora, situated in lat. $29^{\circ} 24'$, long. $79^{\circ} 39'$, is built on the top of a ridge running east and west, and elevated 5,400 feet above the sea; it was founded, about three centuries and a quarter ago, by a Raja of the last dynasty, who at that period, having extended his dominion over the western districts, removed his court from *Champawat* to *Almora*, as a central point of his kingdom. From the nature of its situation, it is confined to a single street, nearly three-quarters of a mile in length, paved with stone, and consisting of two bazars, divided from each other by Fort Almora, and the ancient palace of the Rajas. Detached houses, chiefly inhabited by Brahmins, are scattered along each face of the mountain below the town. At the western extremity, and immediately joining on the town, are the lines of the regular troops, in the rear of which is the fortification now termed Fort Moira: at the eastern extremity is a small martello tower, called St. Marks. The palace of the Rajas consisted of a confused pile, thrown together in an irregular style, and, as the whole was in a state of considerable decay, it was in consequence knocked down, and the materials appropriated to the public works; the principal part of the ground on which it stood is now occupied by the jail. There are several temples in *Almora*, but none requiring any particular mention. By an enumeration in 1821 the number of houses in the town and suburbs was found to be 742, divided among the different classes and castes as follows:—

Hindus—		Doms—		Mahomedans—	
Brahmins	228	Stone cutters	51	Tradesmen	57
Merchants and bankers .	184	Masons and carpenters .	33	Not engaged in	
Goldsmiths	40	Blacksmiths	27	trade	18
Petty traders	53	Coppersmiths	8		
Dancing girls	53	Curriers	8		75
Not engaged in trade .	19				
	<hr/> 577		<hr/> 127		<hr/>

The number of inhabitants will hereafter be detailed under the head of Population.

The kacheri and other civil buildings are at *Almora*, but the houses of the civilians are at *Háwalbágh*, which is considered as the civil station, and at which the provincial battalion is cantoned: this place is five miles north of *Almora*. The town of *Almora*, from having become the station

for the regular troops and the civil establishments, has, during the last six years, much increased in the number of its inhabitants, and many new houses have been erected during this period. Under the Goorkha government the town was fast hastening to decay.

Srinagar, the ancient capital of *Garhwāl*, is situated in lat. 30° 14', long. 78° 37', and is built in a valley on the bank of the *Alaknanda*, the principal branch of the Ganges. It owes its origin to an ancestor of the present Raja of *Garhwāl*, who about three centuries past, having established the monarchy of *Garhwāl*, founded the town of *Srinagar*, and established it as the capital.

As the whole trade of *Garhwál* soon centered there, it would appear at one period to have attained a very flourishing condition, and far exceeded *Almora* in extent and population; but, during the last twenty years, this town has suffered most severely from the successive calamities of earthquake, flood, and invasion, and to these must now be added the decrease of trade: by the recent partition of *Garhwál*, it has lost all share in the trade of that portion of the country made over to the Raja, while the greater part of the traffic from the eastern district, which formerly centered in *Srinagar*, now flows direct through the more convenient passes of *Kumaun*. From these causes, the merchants are daily deserting to *Almora* or *Tiri* (the capital of the Raja), and the few who remain are retained there principally by the influx of pilgrims who annually pass through the town in their route to *Badrínáth*. The town contains one bazar, running north and south. In 1821, the number of houses was 562, distributed as follows:

Doms	.	.	.	.	.	.	.	.	96
Mahomedans	.	.	.	.	.	.	.	.	28
	{	Brahmins	.	.	.	.	.	129	}
	{	Merchants and goldsmiths	.	.	.	.	.	84	
Hindus ...	{	Dancing girls	.	.	.	.	.	30	
	{	Gosaeens.	.	.	.	.	.	73	
	{	Petty traders and not engaged in trade	.	.	.	.	.	122	
									<hr/> 562

The number of Hindu temples is very great: nearly forty receive allowances from the government, but none of these buildings are deserving of description. The palace of the Raja must once have been a handsome structure, and considering the poverty of the country and difficulties of building here, is certainly deserving of admiration. It consisted of an extensive quadrangle, having three grand fronts, each four storeys high, with projecting porticoes, the whole of the lower part being profusely ornamented with sculpture neatly executed. The materials consist of large wrought blocks of a close-grained black stone, laid in mortar. The greater portion of this building has been thrown down by earthquakes, and the three porticoes abovementioned are now alone standing. The native establishments for the revenue and police of the western half of the *Garhwāl* districts are stationed in *Srinagar*, and there are two *jhūlas* and a canoe for crossing the *Alaknanda* established, and in the immediate vicinity of the town.

Champáwat in long. $79^{\circ} 28'$, lat. $29^{\circ} 19'$, and elevated 5,470 feet above the sea, is situated in the district of *Káli Kumaun*, near

the extremity of the province: it was originally a village, the residence of the principal zamíndár of that quarter, but became, between six and seven centuries past, the capital of a small independent principality, established by the zamíndár in question, out of the wrecks of the *Kottar* monarchy destroyed, at that period: it subsequently became the entrépot for the trade of Tartary, passing from the *Dharmaghát* to *Belhary*, in the plains; and to this circumstance must be ascribed its continued existence as a town, and its retention of a bazar, after it had ceased to be the residence of the court. The present number of houses is sixty-one, of which forty-six are shops: the ancient palace of the Rajas, and the fort in which it stood, are now a heap of ruins. The kacheri of the *Tahsildar*, for the eastern districts of *Kumaun*, is stationed here, and three miles north of the town, at a place called *Lohaghát*, is a military cantonment, at which is stationed a force for the protection of the frontier. Another post of the same kind is established twenty-two miles north of *Lohaghát*, at *Pithoragarkh*. Two small fortifications have been recently erected at these posts.

Joshimath, long. $79^{\circ} 32'$, lat. $30^{\circ} 33'$, is situated near the junction of the *Bishenganga* and *Dhaulí* (branches of the Ganges), and is elevated 7,500 feet above the sea. The *Ráwal*, and other attendants of the temple of *Badrináth*, reside here during half the year, when the temple is blocked up with snow. There are 119 houses, distributed as follows:—Brahmins, 21; Merchants, 14; Cultivators, 68; Doms, 16.

Some trade is carried on from this town with Tartary through the *Mána* and *Níli* passes.

Bágesar, situated at the conflux of the river *Sarju* and *Gomatí*, long. $79^{\circ} 35'$, lat. $29^{\circ} 50'$, contains a bazar consisting of forty-two shops, which are all the property of the *Almora* merchants, erected solely with a view to the Tartar trade, two considerable fairs taking place here annually: as these houses are only inhabited during two or three months in the year, they must be considered rather as coming under the description of a temporary *gunj*, than of a town. From the great improvement in the Tartar trade, within the last six years, the number of houses in this place has greatly increased.

Some notice of the size of the villages may now be taken. From the nature of the arable land in this province, as already described, it rarely occurs that such quantity exists in any one spot, as to require the labor of a large resident population: the villages are, consequently, with a few exceptions, universally small, and are, in fact, nothing more than detached hamlets, scattered along the sides and bases of the mountains, wherever facilities for cultivation are afforded.

The total of inhabited villages and hamlets, as will be seen by the accompanying statement (*A*), amounts to 9,034, while the whole number of houses contained in them is only 44,569, giving an average of nearly five houses to each village. The number of hamlets consisting of one house is very great, while only 25 villages are to be found in the province which exhibit more than 50 houses, and the largest village exhibits 115 houses. On this head, I regret that it is not in my power to offer more certain information than such as is derived from an estimate of the average of inhabitants to each house throughout the province. An attempt was made to ascertain the amount by actual

enumeration, and, as far as related to the towns, this measure was executed without difficulty, but in the interior, obstacles occurred which rendered the attempt nugatory. The revenue officers, from the extent of their jurisdictions, and the smallness of their establishments, were necessitated to call in the aid of the *Kamins* and *Sianas*, and the returns furnished through this assistance exhibited such extraordinary incongruity, both with respect to the proportion of males and females, and to the average rate of inhabitants to each house in different villages, that no reliance could be placed on them. This inaccuracy must be ascribed, no doubt, to a suspicion on the part of the landholders, that the information was required solely with a view to some fiscal arrangement, as under the former government the amount of the cultivating population had formed one of the principal grounds in the adjustment of the village assessment. A recourse to the mode now adopted was, therefore, found to be unavoidable; and it remains to consider the principle on which the estimated average has been founded.

The state of population in the towns does not afford an exact criterion on which to form a judgment of that in the interior, as the inhabitants of the former, from the difficulties of procuring grain, are compelled to maintain a part of their family in villages. To this cause must be ascribed the smallness of the average exhibited in *Almora* and *Srinagar*, the former being five and a half, and the latter not quite four and a quarter to each house, a rate which by no means corresponds with the size of the houses, or can be reconciled to the custom of the country. The erection of a house, from the nature of its materials, requires a very considerable outlay: this consideration tends greatly to check the subdivision and separation of families, and many generations are constantly to be found residing under the same roof. Under these circumstances, the proportion now assumed, of six and a half residents to each house, will not perhaps be thought excessive. Taking, therefore, the number of houses in *Kumaun*, and the annexed parganas of *Garhwál*, as exhibited in statement (A) at 44,569, the above average will yield a population for the interior, including Bhote, of 289,698 souls. To this must be added the inhabitants of the towns, amounting to 7,348, and if a further addition of 4,000 be made for troops, camp followers, and civil establishments, the total of the residents in the province may be estimated at 300,046, giving about $27\frac{1}{4}$ to the square mile. As, however, one-third of the province, consisting of $\frac{4}{15}$ ths snow in the north, and $\frac{1}{15}$ th taráí in the south, is almost wholly uninhabited, the proportion in the remaining parts will be about $40\frac{1}{2}$ persons to the square mile. The proportion of Mahomedans is extremely small, as they are only to be found in the towns of *Almora* and *Srinagar*, and in two or three villages along the ghâts to the plains; the former amount to 494, and the latter to 154; to these may be added the troops and camp followers of the same sect, estimated at 100, and the total will then stand at 748.

A detail of the inhabitants of the towns is here subjoined:—

	Houses.	Males.	Females.	Children.
Almora . . .	742	1,369	1,178	968
Srinagar . . .	561	945	887	512
Champáwat . . .	61	338	(details not given).	
Joshimath . . .	182	225	322	101

The great proportion of females to males in the latter town may be ascribed to the number of female slaves, the property of the temple of *Badrináth*.

On the zoology of the province, it is not pretended to offer scientific descriptions, but merely to notice any peculiarities to be found among the animals in these mountains. The animals of the *Bhábar* or *Tarái* are too well known to require any notice; but it may be stated that the elephants in that quarter are numerous, and many of the herds are represented by the *zamíndárs* as very large. A few of these animals are annually caught by means of *kumki* elephants at the expense of the Nawab of *Rámpur*. The practice of digging pits is forbidden, and as the elephants are now little molested, it is to be hoped that they may, at some future period, prove available to the service of the State. The domestic animals are the same as in the plains, but of smaller size: horses and asses must, however, be excepted, for of the former there are only a few ponies, which are imported from Tartary, and of the latter there are none. The hill sheep have invariably short tails like deer. Further notice will be taken of the cattle, when on the subject of agriculture. The wild animals are tigers, by whom great numbers of people are annually destroyed, leopards, bears, jackals, wild cats, weasels, flying squirrels, moles, porcupines, rats and mice, monkeys (two varieties, the *bandar* and *langúr*). The beasts of chase are wild boars, and five species of deer) two, the *jarao* and *sarao*, large; and three, the *thár* or chamois, the *ghúrar*, and the *khakar*, small; also hares. The animals peculiar to the Himalaya will, hereafter, be noticed in a separate article. Among the birds are, one eagle, vultures, kites, hawks, ravens, crows, daws, jays, wood-peckers and an endless variety of small birds. The game birds are pheasants (five varieties, all differing from the Europe), jungle fowl, partridges (three sorts), quails, woodcocks, peacocks, snipe and wild fowls. The latter, as well as other aquatic birds, are very rare, owing, in all probability, to the rapidity of all the mountain rivers. The common barn-door fowl is bred by the inhabitants of low castes.

Reptiles are by no means numerous. The snakes are of three or four kinds, but all harmless excepting the *cobra capella*: this last is, however, only to be met with in low hot situations, such as *Srinagar*, *Almora*, *Pithoragarh*, where fatal accidents occasionally occur from its bite. This remark applies also to scorpions, those on the tops of the mountains being very small, with little or no venom. The remaining reptiles are *gosamps*, armadillos, lizards, asps, frogs, toads, &c.*

The rivers and lakes in these hills offer very few varieties of fish, not probably exceeding seven or eight, among which are the trout and eel: alligators and turtles are not found higher than the *Tarái*. Land crabs are common. The rivers, for some distance from the Himalaya, are entirely free from every description of fish, owing, probably, to the coldness of the water from the snows.

The insects are extremely numerous, but offer no new or peculiar varieties; and it will therefore be sufficient to mention the bees, which are of two kinds. The domestic bee varies only in size from that of Europe, being considerably smaller. The hives for their reception, which are to be met with in almost every village, consist merely of a log

* See note B (page 42).

of wood, hollowed out, and the ends stopped with pieces of boards filled in, and so fastened as to admit of being easily removed. A swarm of bees being procured in the common mode, the hive is then built into one of the outer walls of the house, and a small hole is made at one end for the egress and ingress of the bees. When the honey is considered as ready, the bees are driven out by a continued knocking on the inner end of the hive, the hole of entrance is then stopped to prevent their immediate return, and the board at the back being removed, the honey is taken out; after which the hive is restored to its original state, and the bees suffered to re-take possession. The quantity of wax afforded by these bees is trifling; the honey is, however, remarkably white and fine-flavoured. The wild bee, which exactly corresponds with the humble bee of Europe, builds its nest on the rocks and in the caves at the base of the snowy mountains: as their honey is not an object, the nests are not taken till voluntarily evacuated, and, being thus unmolested, the bees continue, year after year, to build at the same spot. The nests in question yield from two to eight seers of wax each. It may be remarked that locusts rarely visit these hills: some considerable flocks made their appearance in 1820, after an interval of twenty years, but they were almost immediately destroyed by rain.

As the diversity of temperature and climate to be found at the various degrees of elevation on the mountains tends so greatly to multiply the varieties of vegetable products, some description of the former appears requisite.

The heat is generally moderate, as will be seen from the annexed statement of the average range of the thermometer in the shade, throughout the twelve months:

	7 A. M.	2 P. M.		7 A. M.	2 P. M.
January	35°	47°	July	72°	78°
February	37°	55°	August	72°	79°
March	46°	61°	September	67°	75°
April	54°	66°	October	55°	69°
May	57°	73°	November	42°	60°
June	73°	76°	December	34°	52°

These observations were taken at *Háwalbúgh*, an elevation of 3,887 feet above the sea. The heat necessarily diminishes as the height increases. At *Almora*, which is, as already stated, 5,400 feet above that level, the difference is between two and three degrees less than the above average, and so on in proportion. During the cold season, on the contrary, from the greater evaporation, the thermometer, before sunrise, is always lowest in the valleys, and the frost more intense there than on hills of moderate height (that is, below 7,000 feet), while at noon the sun is more powerful. The extremes, in twenty-four hours, have been more than once 18° and 51°, being a difference of 33°, an inequality which proves destructive of horticulture and highly injurious to trees until they have attained a certain age, after which they are no longer affected by such changes. Snow by no means falls equally every season; the natives fix every third year as likely to be snowy. No year, however, passes without its partial occurrence. The snow never lies but on the

mountain tops and ridges, and from thence it soon disappears, unless sheltered from the sun by forests: where the latter are thick, it remains many months. It may, in most years, be found on the summit of the *Ghagur* range, between *Almora* and the plains, so late as the middle of May.

No month in the year is without rain: the periodical season for its fall is from the middle of June to the middle of September, and there usually occur five or six days of continued rain in the end of February or beginning of March. During the remainder of the year it is partial and uncertain. In April and May the rain is usually attended with violent storms of thunder and of hail. From the result of observations made with a pluviometer at *Hāwalbāgh*, it may be assumed that, one year with another, the average quantity of rain in the twelve months is between forty and fifty inches. Thunder is frequent and always loud; buildings are often struck, and lives occasionally destroyed, by lightning.

The soil on the ridges and sides of the mountains is generally poor and stony, while the depth of earth is seldom great, and rock is commonly to be met with at a few feet from the surface: in such situations, therefore, the aid of frequent supplies of manure is required to renew the fertility of the land.

In the valleys, which consist almost wholly of alluvial soil, deposited by the rivers, or washed down from the mountains by the rains, the land is tolerably productive, though not to be compared with that in the *Tarāi* or the plains.

Among the trees, the most numerous are the pines, affording eight varieties, some of them remarkable for their size and qualities. The oak also offers six or seven species, all differing from the Europe oak, with the exception of the *ilex*, which is similar. To these may be added the *rhododendron* (two sorts, white and red), horse chestnut, toon, &c., an endless variety, some common to the plains, and others peculiar to the hills. The fruit trees include the apple, pear, apricot, cherry, walnut, pomegranate, mulberry, peach, mango, guava, orange, lemon (two kinds), citron (four kinds), plantain, arbutus, or tree strawberry, raspberry, barberry, grape wine, blackberry, and *giwain*, besides some peculiar to the hills, as the *bhamora*, and the *chūri* or butter tree, which produces a small edible fruit in the shape of a pear, containing a stone, from the kernel of which is formed the butter, while from the saccharine matter contained in the flowers a species of sugar is also manufactured. To conclude the list of fruits, the strawberry, the water melon and pumpkin, may be added. Among the shrubs it will be only necessary to mention the dog-rose and hawthorn (*siddharūa*), from the bark of which paper is manufactured, and the *dalchini* (the wild cinnamon). Garden vegetables were confined to onions, turnips, sweet potatoes, egg plants, and cucumbers, all remarkable for their size and flavor; spinach was also much cultivated. Potatoes have now been introduced with partial success, but the greater number of Europe vegetables have been found to thrive extremely well. The flowers are extremely numerous; the most remarkable are lilies (many varieties), flags, peonies, wild tulips, &c., &c.

Hitherto the only minerals discovered are the coarse metals, namely, copper, iron, and lead. The copper is produced in many parts of the province, though not always in the same species of soil, the matrix in some of the mines being a dark sandy stone, and in others a white soapy

rock. The principal mines now worked, are *Gangoli* and *Sira*, in *Kumaun*, *Nagpur*, and *Dhunpoor*, in *Garkwál*. Each mine consists of a horizontal shaft, run into the side of a mountain: these shafts are about $3\frac{1}{2}$ feet high by $2\frac{1}{2}$ feet wide, and have their floors gradually declining towards the mouth, to prevent the water from lying and accumulating. Where a rich vein is discovered, traverses of the same description as the shaft are struck off, and when the ore is exhausted a new mine is commenced near the old one. This measure is adopted also when the old mine, from earthquake or other cause, becomes blocked up by the falling-in of the roof. Some of these shafts are carried for a very considerable distance into the bosom of the mountain. The period of mining is during the cold and hot weather, when the produce is collected at the mouth of the pit, where it is washed by the women and children, a small stream being always conveyed thither for the purpose: the clean ore is then carried to the houses of the miners, where the greater part remains for smelting till the rainy season. Two or three men only are employed in working at the same time, and these are relieved every hour. The ore is brought out of the mine on buffalo hides, which are dragged along the ground by boys, with a rope tied to one end, and passed round their bodies. The instruments used are merely hammers, small iron wedges, and crow bars; strips of turpentine fir are used for light. The copper usually sells on the spot for sixty rupees the maund.

Iron exists in all parts of the province, and as the process of extracting it is extremely simple, a great number of mines are constantly worked. The ore is found near the surface, in extensive strata of rocks, but varying very materially in appearance at different mines. In preparing the iron, the ore is, in the first instance, broken small, and roasted by the miners, until the whole quantity adheres together, forming a single mass: in this state it is delivered by them, for the further process, to the blacksmiths, by whom the roasted ore is once more broken small, and then exposed in crucibles to a strong heat, sufficient to fuse the vitreous matter, which runs off through a hole left for that purpose. The metal remains in the crucible, and is then beaten up into small bars for the market, where it sells at a price fluctuating between Rs. 3-8 and Rs. 4 per maund. The common produce at the different mines is from 40 to 50 per cent. So imperfect, however, is the smelting, that from $1\frac{1}{4}$ to $1\frac{1}{2}$ is, subsequently, lost in working up this iron.

Of lead, a few mines exist in the province, but none of them are worked.

The rocks of the southern and midland parts of the province offer little variety, consisting almost uniformly of coarse mica, containing nodules of quartz, sandstone, and slate. In the northern districts, the prevailing kinds are granite, quartz in large masses, and white marble. Garnets, of an inferior description, are to be found everywhere embodied in quartz or mica. Rock crystal exists in plenty in the *Himalaya*. Organic remains and fossil bones are also found in that part of the country; the former consists of *madrepores* and *salagrams*; the bones would appear to have belonged to some large animals of the ox species, probably the *yak*. Bitumen is found on the summits of many of the high mountains in the province: it exudes from the crevices in the rock, and is of a dark black color, with a strong unpleasant odour. It is used in medicine by the natives under the name of *salajit*.

A white saponaceous stone, resembling and used for the same purposes as pipe clay, is produced in many places. In *Garhwál*, various vessels are turned from it, which, when polished, have the appearance of marble. They retain liquid, but being extremely brittle, are little used.

If volcanic appearances are ever discovered, it will no doubt be in the *Himalaya* range. A few hot springs are to be met with in the passes through it; the heat of these vary; one at *Badrináth*, where it issues from the ground, shows a heat of 138° Fahrenheit. The inhabitants residing at the base of the range in question state that smoke is occasionally seen to rise from the interior. The frequent occurrence of earthquakes renders it possible that some volcano is situated there, but the inaccessible nature of the interior of the *Himalaya* must ever render it impossible to ascertain its existence by actual inspection.

With respect to the origin of the inhabitants, recourse can only be had to vague traditions and conjectures. The country, from its situation, must necessarily have been peopled from the *tableland of Tartary*, or the plains of *Hindustan*. Judging, however, from the personal appearance of the inhabitants, their religion and language, the latter appears the most probable, as, had the first settlers been *Tartars*, some communication would doubtlessly have been maintained with the mother country by subsequent migration from thence. The original occupants of the country, wherever they may have come, would appear to have been completely uncivilized, and wholly ignorant of agriculture and of the common arts of life. At a period, comparatively speaking not very remote, the celebrity of the *Himalaya*, in the Hindu Mythology, by inducing a constant resort of pilgrims, led to the gradual colonization of the country, by natives of various parts of *Hindustan*, who introduced their religion and knowledge; and the country having, by these means, been rendered an object of competition, its invasion and conquest soon followed. Such are the current traditions, and their simplicity entitles them to consideration.

Of the aborigines, a small remnant, pertinaciously adhering to the customs of their ancestors, are to be found in the *Rawats* or *Rajis*. They are now reduced to about twenty families, who wander in the rude freedom of savage life, along the line of forests situated under the eastern part of the *Himalaya* in the province. In all probability the outcastes, or *doms*, are in part descendants from them; a conjecture that is founded chiefly on two circumstances, first, the great difference in the personal appearance of the *doms* from the other inhabitants, many of the former having curly hair, inclining to wool, and being all extremely black; and, secondly, the almost universal state of hereditary slavery in which the *doms* are found here. With the origin of this slavery, even the proprietors are unacquainted; it may, however, easily be explained by supposing a part of the aborigines to have been seized, and reduced to that condition by the first colonists abovementioned.

The sanctity of the *Himalaya* in Hindu Mythology by no means necessarily implies the pre-existence of the Hindu religion in this province, as the enormous height and grandeur of that range, visible from the plains, would have been sufficient to recommend it as a scene for the penances of gods and heroes. The worship of *Vishnu** would appear to have been introduced into this province by Missionaries, from the

*See note D, page 43.

peninsula of India. All the most celebrated shrines and temples dedicated to the incarnations of that deity, owe their undoubted foundation to the former princes of that quarter, and to the present moment these temples, including *Badrináth*, *Kedárnáth*, *Raghunáth*, at *Deoprayág*, *Narsinh*, at *Joshimath*, &c., are exclusively administered to by priests, natives of the peninsula. To the polytheism of the Hindu creed has been here superadded a variety of local superstitions, and the great bulk of the population are now Hindus in prejudices and customs, rather than in religion. Every remarkable mountain, peak, cave, forest, fountain and rock has its presiding demon or spirit, to which frequent sacrifices are offered, and religious ceremonies continually performed by the surrounding inhabitants at small temples erected on the spot. These temples are extremely numerous throughout the country, and new ones are daily erecting; while the temples dedicated to Hindu deities, in the interior, are, with a few exceptions, deserted and decayed. The ceremonies peculiar to the local deities are uninteresting: on particular festivals, dancing forms a principal part, when the dances are performed by any number of men, who move round in a circle with various contortions, their motions being regulated by the slow measure of song, which is sung by the leader of the party, the rest joining in the chorus.

The former government, together with the principal people of the province and the inhabitants of the towns, professed the pure Hindu Brahminical tenets. Either from the absence of any intimate connection with Mahomedan powers, or from an abhorrence of the excess committed by Mahomedan invaders against the Brahminical worship, in this and other countries, strong prejudices were ever entertained against that sect. The profession of the Mahomedan religion was rather tacitly permitted than openly tolerated, in both *Kumaun* and *Garhwál*, and no public processions, *tazias*, &c., were ever suffered to take place either at *Almora* or *Srinagar*, at which places only Mahomedans are to be found in any number.

The institution of caste exists here, among the upper ranks, in its utmost rigour, and any infringement of its ordinances or restrictions is immediately followed by degradation, nor can a restoration to the privileges of caste be obtained, but by undergoing various prescribed penances, agreeable to the nature of the offence. In the interior, the inhabitants are comprised under three classes only, Brahmins, Rajpoots, and Doms: in the towns, other castes and branches are to be found. The principal classes of Brahmins are *Joshis*, *Panths*, and *Pandes* in Kumaun, and *Khandúrís* and *Dobhals* in Garhwál; all of which are extremely scrupulous and prejudiced. Among the lower ranks of Brahmins, great latitude is taken in regard to labour, food, &c., and their claim to the distinction of that caste is, in consequence, little recognized: the mass of the labouring population, from similar causes, have still less pretensions to the designation of Rajpoots, which they assume. The doms are of course outcastes, and to them are left the whole of the inferior trades,—those of carpenters, masons, blacksmiths, copper-smiths, quarriers, miners, tailors, musicians, &c., and by them also are performed the most menial offices.

The ceremonies and periods at which marriages are concluded are almost wholly similar to those followed by the Hindus in the plains. A sum of money is, however, invariably paid by the suitor to the

nearest relation of the bride, a practice reprobated in the plains. This sum varies from twenty-five to a thousand rupees, according to the rank and property of the parties, and from this amount are defrayed the expenses of the marriage ceremonies, and of the bride's portion. In equal marriages, among the high classes of landholders and merchants, and among the Brahmins, the disbursement generally exceeds the sum received from the bridegroom. In case of second and subsequent engagements entered into by persons of this description, the new bride is received on terms of inferiority to the first wife, and the *dower*, and other expenses, are less proportionate to the sum paid. The latter observation applies to all contracts of this nature, which take place in the remaining classes of the population, such transactions being, in point of fact and custom, one of regular sale, conveying to the husband and his heirs the free and disposable property in the person of the wife, a right which, though now not recognized, was, under the former governments, daily put in practice. When the means of the suitor are insufficient to satisfy the demands of the parents, an equivalent is sometimes accepted in the personal services of the former for a given period of years. The marriage is completed on the signing of the contract, and at its expiration the contractor is at liberty to carry away his wife.

The custom of many brothers having one wife in common has long ceased to be practised in any parts of this province, but the widow of an elder brother is commonly remarried to the next brother.

The dead bodies are here burnt, with the usual Hindu ceremonies. Where death may have ensued from any disorder supposed to be contagious, the body is usually buried in the first instance, and, after the lapse of two or three months, the remains are dug up and burnt on a pile. *Satis* were numerous under the former government, but have now greatly decreased, and the annual average does not now amount to three. As this practice is now confined wholly to the Rajput families of the highest class (which are by no means numerous), it may be expected to become daily more rare. The other classes have almost invariably proved most ready to listen to the persuasions of the public native officers, and have been satisfied with the salvo offered to their character, by the ostensible intention and preparation without proceeding to the completion of the sacrifice.

There are no public institutions of the nature of schools, and private tuition is almost wholly confined to the upper classes. The teachers are commonly Brahmins, who impart to their scholars the mere knowledge of reading, writing, and accounts. The children of respectable Brahmins are also taught Sanscrit, and are occasionally sent to Benares to complete their studies, where they pass through the usual course of Hindu education, consisting of theology, astronomy, judicial astrology, and sometimes medicine. The Pundits here, however, by no means appear to excel in any one of these branches, as the most learned usually resort to the courts of the Hindu native princes in the plains. The colloquial language is pure Hindi, derived chiefly from the Sanscrit, without any admixture of Persian. The terminations and punctuations are, however, extremely corrupt, more particularly in the northern parganas. The language used in *Garkwál* differs very considerably from that of *Kumaun*. The bulk of the population in both parts are, however, acquainted with Hindustani, as spoken in the plains.

In the division of time, the Hindu mode is exclusively followed, and the years in use are also Hindu, being the *sambat* and *saka*. The latter is the most generally adopted in written documents: it differs from the *sambat* by a period of thirty-five years.

The religious establishments are numerous, and the lands assigned for their support amount to about one-fifteenth of the total arable lands of the province. Under the former government, large sums were distributed on particular occasions and festivals to the temples of the favourite deities, a few of which will be here particularly noticed.

The shrine of *Badrináth**, dedicated to an incarnation of *Vishnu*, and one of the most sacred in the Hindu mythology, is situated within the *Himalaya*, in the *Mána* pass, immediately below the village of that name. The temple is built on the bank of the *Bishengunga*, immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. The present building, a modern erection, is small and neat, the material being a hard white stone, and the roof formed of copper tiles. The constant danger from avalanches renders a contracted style of building indispensable, and even with these precautions many former temples have been overwhelmed and destroyed. The *Ráwal*, or chief priest, who administers this institution, is invariably a Brahmin from the Carnatic or Malabar coast, no other description of Brahmin being allowed to touch the idol. To prevent any inconvenience or cessation of the religious rights in the event of the sickness or death of the *Ráwal*, a Brahmin of the same caste remains in attendance at *Joshimath*. The *Ráwal* has a regular establishment of Vizirs and Secretaries, Treasurers, &c., to manage the temporal concerns of the institution, and, under the former Rajas, this personage exercised supreme and uncontrolled authority in the villages attached to the temple. The shrine, notwithstanding its extraordinary sanctity is far from rich. The idol is adorned with only one jewel, a diamond of moderate size, in the middle of its forehead, while the whole paraphernalia, including ornaments, dresses, gold and silver utensils, &c., do not exceed Rs. 5,000 in value. As some explanation of this comparative poverty, it may be stated that, on the Goorkha invasion of *Garhwál*, the Raja took jewels and plate to the amount of Rs. 50,000 as a loan from the temple. The revenues of the temples are derived from two sources: the offerings of votaries, and the rents of assigned lands; but the difficulties of access by checking the resort of rich pilgrims renders the first branch less productive than might have been expected. The season of pilgrimage commences at the beginning of May, when the temple is opened, and concludes in November, when it is again closed: in ordinary years the number of pilgrims varies from seven to ten thousand, of which, however, the greater portion are Jogis and Byragis. The offerings in such years amount to between Rs. 4,000 and Rs. 5,000, but at the *kúm*, and half *kúm*, the numbers and receipts are proportionably greater. In 1820 the pilgrims who reached the temple amounted to 27,000, while many thousands turned back from the fear of the cholera which then raged in *Garhwál*, or fell sacrifices to that distemper on the road. The receipts at the same time were Rs. 15,750, exclusive of gold and silver ornaments and vessels to the

* See note C, page 43.

value of near Rs. 3,000 more. The revenue derived from land by no means corresponds with the number of villages with which the temple is endowed. The institution possesses no less than 226 villages, 170 in *Garhwál* and 56 in *Kumaun*. Of the former, many are large and populous, and were acquired rather from the poverty than the piety of the former Rajas, having been assigned in satisfaction of considerable loans. The rents are paid partly in produce and partly in money, agreeably to the specification in the original grants. As the proprietors of these villages were almost universally Brahmins, the assessment was fixed in permanency at a very low rate in the deeds in question. The value of the proceeds of every description from these villages may be estimated at Rs. 2,000: Rs. 1,500 from *Garhwál*, and Rs. 500 from *Kumaun*. The expenditure is regulated, in some measure, by the receipts, and consists chiefly in the support of the *Ráwal* and numerous establishment, in the daily distribution of food and alms to pilgrims, and in the regular allowances to Brahmins on various festivals. In ordinary years the disbursements exceed, by a few hundred rupees, the gross income, as above estimated, at between Rs. 6,000 and 7,000, in which case the deficiency is supplied by loans, which are liquidated by the surplus proceeds of productive years. In the year 1820 the sum of Rs. 7,500 was in this manner devoted to clear off former incumbrances. These statements have been formed from the original detailed accounts, which, from the various checks that exist in their formation, must be generally accurate. During the winter months the temple is blocked up and covered with snow, and the attendants remove to *Pandkesar* and *Joshimath*.

The temple of *Kedárnáth*,* similarly situated in the *Himalaya*, is also dedicated to an incarnation of *Vishnu*. The present building is larger and handsomer than that at *Badri*, and has only recently been completed at the expense of *Kajee Amer Singh* and his family. The *Ráwal* here is also invariably a native of the Malabar coast, of the Lingam sect. He does not, however, perform the religious ceremonies in person, but resides constantly at *Ukhimath*, and sends his deputy (of the same class) to *Kedárnáth*. The season of pilgrimage and the number of pilgrims are nearly the same at both temples, a previous visit to *Kedárnáth* being considered a necessary preparation to the pilgrimage to *Badrináth*. A few pilgrims annually devote themselves to destruction there, either by precipitating themselves from the summit of a particular rock, or by penetrating into the *Himalaya* till overwhelmed in the snow. The receipts and disbursements of this temple may be taken at one-third of those of *Badrináth*. There are also several charitable endowments, for distribution of food to pilgrims proceeding to *Kedárnáth* and *Badrináth*, which are supported by lands exclusively assigned for the purpose, the greater part during the Goorkha government, at each of which the pilgrims receive one day's food either going or returning.

The village of *Púchasao*, in the *Jewar Pass*, is in *Sadawart* for pilgrims proceeding to Lake *Manasarovara*.

Kamaleswar at *Srinagar*, and *Jageswar* near *Almora*, are the only other religious establishments in this province which deserve consideration from the extent of their endowments.

* See note D, page 43.

The remaining temples, holding one or more villages, are extremely numerous. *Raj Rajeswarí* in *Dewalgarh*, *Garhwál*, receives an annual allowance from Government, amounting to Rs. 652, and several other temples at *Srinagar* and *Almora* also enjoy each a small money pension.

The junctions of all large streams offer sacred objects for pilgrimage, of these the principal are *Deoprayág*, *Rudraprayág*, *Karnprayág*, *Nandprayág*, and *Bishanprayág*, situated at the confluence of the Ganges, with the *Bhágirathi*, *Mandikini*, *Pindar*, *Nandakini*; and *Bishenganga*, respectively.

Bágesar, at the junction of the *Gumti*, and *Rameswar*, at the junction of the *Rámanga* with the *Sarju*, respectively, are most celebrated in *Kumaun*, and have each their periodical fairs.

The Government consisted of a simple monarchy, but the power of the sovereign was, in point of fact, far from absolute, being ever controlled in a greater or less degree by the will of the aristocracy.

The latter, from the poverty of the country, was confined to a small number, consisting merely of the civil and military officers of the State, and of a few principal landholders. Many of the chief offices of government, comprising *Diwans*, *Daftaris*, *Bhandáris*, *Vizirs*, *Foujdars*, *Negis*, and *Thokdars*, had become hereditary in particular families, a circumstance which rendered the influence of their holders boundless in their several departments. The Raja's authority was still further circumscribed by the corrupted state of feudal tenure which existed here. The country was allotted in separate divisions for the payment of troops, to the commander of which was entrusted the civil administration of the lands assigned. The revenues of some districts were originally reserved for defraying the expenses of the court, but these had been nearly absorbed by grants to the junior members of the royal family, to the civil officers of government, and to the attendants of the court, all of whom, from the highest to the lowest, were supported and remunerated in land. A further alienation of the royal domains had taken place in the frequent donations to Brahmins and temples by successive Rajas, so that with these numerous deductions the actual amount of rents which reached the treasury was extremely small.

A portion of the most fertile land in the neighbourhood of the capital was retained for the exclusive supply of grain to the Raja, being cultivated at his own expense, but the principal source of the ordinary revenue of the sovereign consisted in the frequent offerings presented by his subjects at the several Hindu festivals, and on occasions of extraordinary disbursement, such as the marriage of the reigning prince, or of his son or daughter, a general impost was levied to defray them from all the assigned lands of the country. With all these aids the sovereign was ever poor, and during some of the latest reigns was frequently reduced to absolute indigence and want: a fact confirmed to me by the present Raja of *Garhwál*. The sovereign had the undoubted prerogative of resuming all grants of land of every description, but as this right could only be enforced by the concurrence of the prevailing party in the State, its exercise afforded him little personal advantage, the resumed lands immediately passing to some one of the party in question as the price of its assistance.

The judicial administration formed one source of the revenue of the State.

In the interior, justice was administered in civil and petty criminal cases by *Faujدارs*, or governors, while cases of magnitude, and those originating in the capital or neighbourhood, were determined in the Raja's court, under the superintendence of the Diwan.

Under the *Goorkha* government the former duty was entrusted to the commandant of the troops holding the assignment, and the latter was executed by the governor of the province, assisted by those military chiefs who might be on the spot. As the commanders of the troops were seldom present in their respective assignments, they delegated their powers to deputies, called *Becharis*, who either farmed the dues on law proceedings at a specific sum, or remained accountable for the full receipts. The forms of investigation and decision under both governments were the same. A simple *viva voce* examination of the parties and their witnesses usually sufficed to elucidate the merits of the case, and where doubts or contradictions occurred, an oath was administered by laying the *Haribans* (a portion of the *Mahabarat*), on the head of the deponent. In intricate suits, such as disputes regarding boundaries, or where no ocular testimony could be produced to substantiate the claim or defence, recourse was had to ordeal, the modes of which will be hereafter noticed. The case being adjudicated, a copy of the judgment, under the seal of the officers composing the court, and witnessed by the by-standers, was delivered to the party in whose favor it had been pronounced, and the losing party was, at the same time, subjected to a heavy fine, proportioned to his means, rather than to the value of the cause in action. Private arbitration, or *punchait*, was frequently resorted to, more particularly for the adjustment of mutual accounts among traders, or for the division of family property among heirs. Claims, when nearly balanced, were sometimes decided by lot in the following manner: the names of the parties being written on separate slips of paper, these were rolled up, and laid in front of an idol in a temple, the priest of which was then employed to take up one of the rolled slips, and he whose name appeared gained the cause.

Criminal offences of magnitude were tried at the seat of government, and accusations might be proved or rebutted by ordeal. The usual punishments for almost every degree of crime were fines or confiscations, and even murder was rarely visited with death, the convict, if a Rajput, being heavily mulcted, and if a Brahmin, banished. Treason was, however, generally punished capitally.

Grievous offences against the Hindu religion and system, such as the wilful destruction of a cow, or the infringement of the distinction of caste by a Dom, such as knowingly making use of a *kukka*, or any other utensil belonging to a Rajput or Brahmin, were also capital. The mode of inflicting capital punishment was either by hanging or beheading; the Goorkhas introduced impaling, and sometimes put convicts to death with the most cruel tortures. Under the Raja's government, executions were very rare, and confined almost wholly to prisoners of the Dom caste; during the last government they became far more numerous and indiscriminate. In petty thefts, restitution and fine were commonly the only penalties inflicted; in those of magnitude, the offender was sometimes subjected to the loss of a hand or of his nose. Crimes of the latter description have ever in these hills been extremely rare, and did not call for any severe enactments. Acts of omission or commission, involving

temporary deprivation of caste, as also cases of criminal intercourse between parties connected within the degrees of affinity, prescribed by the Hindu law, offered legitimate objects of fine. Adultery among the lower classes was punished in the same manner. Where, however, the husband was of rank or caste, the adulterer was commonly put to death, and the adulteress deprived of her nose. The revenge of the injury was, on these occasions, left to the husband, who, by the customs of the country, and by the existing principles of honour, was authorized and required to wash off the stain on his name by the blood of the offending parties, and no lapse of time, from the commission or discovery of the crime, proved a bar to the exaction of this revenge. Convicts were occasionally condemned to labor on the private lands of the Raja, to whom they from that period became hereditary slaves. Criminals also settling at a royal village in the *Tarâi*, call *Gargaon*, received a free pardon, whatever might have been their offence. In cases of self-destruction, the nearest relations of the suicide were invariably subjected to a heavy fine.

The most oppressive branch of the police, and that which proved the most fruitful source of judicial revenue, consisted in the prohibitions issued under the late government against numerous acts, the greater part of which were, in themselves, perfectly unobjectionable. The infringements of these orders were invariably visited with fines: indeed, they would appear to have been chiefly issued with such view, as among the many ordinances of this kind it may be sufficient to specify one which in *Garhwâl* forbade any woman from ascending on the top of a house. This prohibition, though apparently ridiculous, was, in fact, a very serious grievance: a part of the domestic economy hitherto left to the woman, such as drying grain, clothes, &c., is performed there, and firewood and provision for immediate consumption are stored in the same place, and the necessity for men superintending these operations, by withdrawing them from their labour in the fields, was felt as a hardship.

Three forms of ordeal were in common use: 1st, the *gola-dip*, which consists in receiving in the palms of the hands, and carrying to a certain distance, a red hot bar of iron; 2nd, the *karai-dip*, in which the hand is plunged into a vessel of boiling oil, in which case the test of truth is the absence of marks of burning on the hand; 3rd, *tarazu-ka-dip*, in this the person undergoing the ordeal was weighed, at night, against stones, which were then carefully deposited under lock and key, and the seal of the superintending officer; on the following morning, after a variety of ceremonies, the appellant was again weighed, and the substantiation of his cause depended on his proving heavier than on the preceding evening.

The *tir-ka-dip*, in which the person remained with his head submerged in water, while another ran the distance of a bow shot and back, was sometimes resorted to. The *Goorkha* governors introduced another mode of trial by water, in which two boys, both unable to swim, were thrown into a pond of water, and the longest liver gained the cause. Formerly poison was in very particular causes resorted to as the criterion of innocence: a given dose of a particular root was administered, and the party, if he survived, was absolved. A further mode of appeal to the interposition of the deity was by placing the sum of money or a bit of earth from the land in dispute in a temple before

the idol, either one of the parties volunteering such test, then with imprecations on himself, if false, took up the article in question; supposing no death to occur within six months in his immediate family, he gained his cause. On the contrary, he was cast in the event of being visited with any great calamity, or if afflicted with severe sickness during that period.

The collection of rents from the assigned lands was, as already stated, left to the commanders, and as these, from their military duties, could seldom be present for any length of time in their respective assignments, they were under the necessity of employing deputies, and, as the most simple and economical plan, entrusted the details of assessment and collection to some one of their principal landholders, whom they made responsible for the amount of the rents. Hence the original of *Kamíns* in *Kumaun*, and *Síanas* in *Garhwál*. The latter, again, appointed one of the proprietors of each village, under the designation of *Padhán*, to levy and account directly to them for its cess. These officers were both removable, the first at the pleasure of the assignee, the second at the will of the *Kamín* and *Síana*. The influence once obtained in the situation, generally led to its continuance in the same family, even when the individual holder was changed, and in some instances the *Kamíns* themselves eventually succeeded in obtaining a grant of the feud under the usual conditions, which arrangement led to the nomination of *Under Kamíns* and *Síanas*, who are to be found in some parganas. The remuneration of the *Kamíns* and *Síanas* consisted in a trifling *nazerána* from each village, and in offerings from the *Padhás* on certain festivals, and on occasion of births and marriages in their own families. They were also entitled to a leg of every goat killed by the *Padhás* in their division, and enjoyed a portion of land, rent-free, in their own village. The dues of *Padhás* were exactly similar, but leviable only from their own tenants.

In the reserved districts, the royal domains were managed by the *Vizirs* and *Bhandáris* (Treasurers), and the rents of the alienated villages were collected by the grantees. No establishment of *Kamíns* or *Síanas* existed in these parganas.

A general record of the arable lands of the country, their extent, appropriation, &c., was kept in the office of the *Daftáris*. To render these accounts more complete, these officers had deputies in each district, whose duties corresponded, in a great measure, with those of the pargana *Kanungos* in the plains. To defray the expenses of this establishment, the *Daftáris* were entitled to a percentage of half an anna in the rupee on the rent of every village; and for their own support they received grants of lands in common with the other public servants.

The full property in the soil has here invariably formed an undisputed part of the royal prerogative, and on this right was founded the claim of the sovereign, either in person or through his assignees, to a large fixed portion of the produce, both of agriculture and mines. The power in the Crown, of disposing of such property at its will, has never been questioned, but has been constantly enforced, without consideration to any length of occupancy or other claims in individual holders. The peculiar nature of the country rendered the exercise of this right frequent in the neighbourhood of the capital. The difficulties of procuring

supplies in this province have been already alluded to: individuals settling at *Almora* or *Srinagar*, under the auspices of the reigning prince, in consequence, received the gift of a small portion of land for the establishment of their families. The merchants and principal artisans falling under the above description, as being commonly emigrants from the plains, were particularly favoured in this respect, and many of the attendants of the Court, who were of the same origin, required and received the same assistance. The commandants and officers of the regular troops stationed at the frontiers, or in forts, enjoyed similar grants of lands in the vicinity of their posts. The tenure on which grants of this kind were made is called *thát*, which conveyed, in the first instance, a literal freehold, as it vested the grantee with an hereditary property in the soil as well as in the produce. The rents of these lands have, at subsequent periods, been almost wholly resumed to the rent-roll, but the property in the soil has been generally suffered to remain with the heirs of the grantee. The term that is used here is synonymous with *zamindári* in the plains, and it is on grants of its nature that the rights of a large body of the occupant landholders are founded. The land in the interior seldom changed proprietors: the greater part of the present occupants there derive their claims to the soil, solely from the prescription of long-established and undisturbed possession; and this remark applies also to many individuals, more particularly Brahmins, whose ancestors, having originally obtained estates on grants, not conveying any property in the soil, their descendants have, subsequently, by the migration of the actual occupants, come into the full possession both of land and produce.

In assignments of the revenue of villages to individual servants of government, both public and private, the deed specified the class and description of service in consideration of which the grant was made, as *kaminchhari*, *negichhari*, &c., and in these cases, also, the actual occupancy in the land frequently became vested in the descendants of the assignee by the mode noticed in the preceding paragraph. Grants to individuals not holding any particular employment, were in *rhanggi*, or when Brahmins, in *vrata*; to the latter also, and to religious establishments, grants in perpetuity were made with various ceremonies, under the terms of *sankalp* and *bishenpirt*. Under the Nipal government the terms of *mána*, *chaul*, and *gunt*, were introduced, the former meaning, literally, "a seer of rice," was used in grants, for services to individuals, and under the latter tenure were included all lands and endowments belonging to religious establishments.

The modes of private transfer are, first, by absolute sale, called *dhali boli*, in which the purchaser becomes vested with the same rights, and under the same obligations, as the vendor. In the second mode, termed *mat*, the purchaser receives the land rent-free, the vendor making himself responsible for the annual amount of its assessment during his life, and on his death the purchaser becomes answerable for the demand. There was another species of *mat*, in which the sale was not absolute, right of redemption being reserved to the mortgager and his heirs, on payment of the amount advanced, but till this took place, the latter continued to pay the revenue. When no heir of the mortgager remained forthcoming, as in the former case, the rent fell on the mortgagor. The

fourth form was that of simple mortgage, or *bhandak*, in which right of redemption was sometimes expressly barred after the expiration of a given term of years; most commonly it was reserved indefinitely. The landed proprietors, however, ever evince the most tenacious attachment to their estates, whatever be their extent, and never voluntarily alienate them, except under circumstances of extreme necessity. This, joined to the repeated family partitions arising under the Hindu law of inheritance, has reduced landed property throughout the country to the most minute state of sub-division.

The intersection of the country in every point by rivers would have afforded prominent boundaries for local division had the state of Government been originally such as to admit of the establishment or continuance of a regular arrangement of that nature, but the existence of numerous petty principalities, the chiefs of which were engaged in constant aggressions on each other, necessarily led to frequent changes in the division of the country, as the conquered villages, in receiving a new master, were incorporated in his own district, or formed into a separate pargana under some new name. The ultimate union of the country under one monarch produced no remedy, as the distribution which took place among the feudal tenants of the Crown led only to a multiplication of sub-divisions without producing order in their demarcation. Every new grant to these military chiefs tended to further perplexities, as from that moment the villages in the grant, whatever might be their actual situation, became an integral part of the district in which the previous assessment of the grantee lay. Various services of the State, which were provided for by allotments of country, gave their names to such districts. Thus, two lots of villages dispersed over the whole province appropriated to the gunpowder manufactory and magazine formed the parganas of *Silkana* and *Mahrûri*; while a line of villages, extending from the Snowy Mountains to *Almora* was known as a separate division, under the designation of *Hîin Pal*, being appointed for the supply of snow to the Raja's court. These incongruities ceased in a great measure under the Goorkha administration, when the country was regularly assessed and settled, though in many of the sub-divisions the former arbitrary mode was continued, the villages of a pargana being frequently classed into *pattîs*, according to the caste of the owners, without reference to actual situation. It may be here noticed that the word "pargana" was not in use here, the terms being *garkha*, *pal*, *ran*, *pattî*, *kote*, *al*, &c.

The mode of calculation in use throughout the hills is by the estimated quantity of grain which the land will require to sow it. The adoption of so uncertain a standard is doubtless to be ascribed to the nature of the arable lands, the actual measurement of which would have required greater perseverance and science than the natives of this province ever possessed. The denominations by which land is computed in *Kumaun* are extremely numerous, and vary in different parts, and it may, therefore, be presumed that they were established at a remote period, when the country was divided into several petty independent principalities. In calculating the extent of villages, only such lands as had been rendered capable of cultivation by the operation already described were taken into consideration. These have been gradually

augmenting, and as no revised survey has recently been made, the existing records by no means correspond with the actual quantity of arable land in each village.

The most common denomination is the *bísí*, which has now been adopted as a general standard. The regular *bísí* ought, as its name implies, to contain land requiring twenty *nalís* of seed; its actual extent, therefore, varies according to the quantity of soil, as the grain is sown much wider in poor lands near the summit than in rich lands at the base of the mountains. With every allowance of this kind, villages are invariably found far to exceed their nominal *rukba*, when computed by this standard. It also varies in the same district, a portion of the land being calculated by one description and the remainder by another description of *bísí*, which incongruity arose from the practice of former Rajas of doubling or otherwise augmenting the nominal *rukba* of rent-free land in the deed of grant. Such increased *rukba* became from that time permanently enrolled and fixed in the record. A further mode of calculation is by the estimated produce of land in *bilkas*, or sheaves, the number of which ought to correspond with the number of *nalís* in each *bísí*.

It will now be sufficient to detail the different denominations in use in *Kumaun* with their computed contents, without entering into further explanation—

Jhúla . . .	(various)	$\left\{ \begin{array}{l} 12 \\ 9 \\ 6 \\ 3 \end{array} \right\}$	bísís.	Bísa . . .	=	4	bísís.
				Ans . . .	=	1	"
				Nalí . . .	=	$\frac{1}{2}$	"
				Taka . . .	=	$\frac{1}{4}$	"
Bhara . . .	=	$2\frac{1}{2}$	"	Masa . . .	=	$\frac{1}{4}$	"
Alí . . .	=	$2\frac{1}{2}$	"	Rini . . .	=	1	"

In *Bhábar* actual measurement is used, and the calculation is made either in *bigahs* or *hokhas*. The former corresponds to the *bigah* of the plains, the latter contains 1,600 square paces.

Another mode of computation is by the *plough of two yoke of bullocks*, twenty being required for one *bísí*; a plough of land contains the quantity which can be turned in one day.

In *Garhwál* the only denomination in use is the *jhúla*, which is divided into *chukris* or 4ths, and *annas*, or 16ths; it varied in its extent, according to the description of person holding the land, as will be seen in the following detail:—

Jhúla Thakuralí (chiefs)	. . . . .	=	16 dhons.
" Thani (principal landholders)	. . . . .	=	12 "
" Raulía (padhán mokuddam)	. . . . .	=	8 "
" Chakar (tenantry)	. . . . .	=	4 "
" Tyargain (temporary cultivators)	. . . . .	=	16 "
" Umrai (courtiers)	. . . . .	=	8 "
" Kotkarkí (militia)	. . . . .	=	12 "
" Tob (regular troops)	. . . . .	=	10 "
" Kotya (followers)	. . . . .	=	6 "
" Topchi (huntsmen)	. . . . .	=	4 "
" Seuk (personal servants)	. . . . .	=	4 "
" Jaghirdar (rent-free to private individuals)	. . . . .	=	12 "

The implements of husbandry are similar to those in use in the plains, and the different operations of ploughing, harrowing, sowing,

weeding, reaping, &c., are carried on in the same way. The land, being first manured, is usually ploughed three times or oftener, and harrowed previously to being sown; the drill plough is not used. In coarse grains the harrowing is generally repeated when the plants have sprouted two or three inches above the ground. In the finer grains, at the same period, additional manure is commonly scattered over the fields, which are then weeded with spuds. During the *rabi* crop, the fields where irrigation is practicable are usually watered every third or fourth day. A regular routine of crops is pursued, following the native arrangement. In the first, or *kharif*, crop rice is sown in April, and reaped in September; the land being immediately re-prepared, receives a crop of wheat, which ripens in April or early in May; to this succeeds a crop of *mandua*, and as the last is not fit for the reap-hook before the end of November, too late for sowing wheat, the land is then suffered to remain fallow till the following spring, when it is again prepared for rice. Different kinds of pulse and vetch are occasionally substituted for one or other of these grains. Where land, which has been fallow, is newly broken up, a crop of *mandua* or other coarse grain is first taken. Transplantation is adapted in regard to rice wherever the land can be easily flooded; in other parts the rice is sown as other grains. Irrigation is performed by means of aqueducts or small streams, which are either branches of large streams or are formed of a collection of many small springs. These aqueducts are frequently carried to a very considerable distance, and at much expense, along the sides of the mountains. In places where precipitous rocks occur, troughs of wood are made use of, and where the soil is too loose, walls of stone, having a channel at the top, made water-tight with clay, are built. The manure used is commonly the dung and refuse of the cattle-shed, which is collected in a regular dunghill with that view. Where the quantity of this may be insufficient, leaves collected from the jungles are placed in heaps to rot in the fields. As a further substitute, bushes and branches of trees are laid on the land, and, when sufficiently dry to burn, are reduced to ashes.

There is a species of periodical cultivation which deserves notice: this consists in cutting down the forest and clearing patches of land along the summits of the ridges; the trees are left for a few months to dry, and, being chiefly pine, are then easily consumed, and the ashes used for manure; as the declivity of these spots is usually too great to admit the use of the plough, the land is prepared with a hoe.

Only one, or at most two, crops are taken from each spot, after which it is abandoned for another, and not again touched till after the lapse of from six to twelve years according to the nature of the soil, such land is termed *kala banjar*. The cultivators, who descend during the winter to the *Tarai*, take land in farm from the zamindars there also, and have thus two crops on the ground in different parts at the same moment. This they are enabled to effect by the difference in the period of harvest in the plains and hills; the *rabi* crop in the former being sown later, and ripe earlier than in the latter.

The following is a statement exhibiting the various products, together with the average rate of their return, as collected from reports of every pargana in the province:—

The three kinds of land are, 1st, the *síra*, or valley, fully capable of irrigation; 2nd, not irrigable, but in low situations; 3rd, near tops of mountains. The average price of each kind of grain, during the last six years, at *Almora* is also added. In the interior, particularly of *Garhwál*, where the demand is small, the prices are infinitely lower.

	Best land.	Mid- dling.	Worst.	Average price. Seers per Rupee.	REMARKS.
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KHARIF, OR FIRST CROP.

<i>Grains—</i>					
Rice	32	20	11	28	
Mandúa	50	40	35	40	
Jangora, or Manorá	50	38	30	42	
Kowní	48	36	24	40	
China	60	42	35	40	
Chúa, or Marsa	100	85	72	40	
Kodú	16	12	10	30	Partially cultivated.
Ugal . . . . .	...	25	15	16	Ditto.
Bajra . . . . .	...	25	17	26	Ditto.
Juwar . . . . .	...	25	17	36	Ditto.
Makae, or Búta	36	24	10	24	Ditto.
Ganra	80	60	...	30	Cultivated only in Bháwar at both seasons.
<i>Pulses—</i>					
Urd	16	11	7	18	
Bhát	16	12	8	24	
Gabat . . . . .	...	...	15	24	Partially cultivated.
Ryas	18	14	11	22	Ditto.
Torí or Arhar	8	7	3	20	Ditto.
Múng	10	8	6	16	
Gorans	16	16	9	22	Ditto.
Titiría	16	12	8	30	Ditto.
<i>Oil seeds—</i>					
Sarson	40	30	15	30	At both crops.
Til	48	36	22	12	Partially cultivated.
Bhinjára	16	12	10	10	Ditto.

RABI, OR SECOND CROP.

<i>Grains—</i>					
Wheat	18	9	9	22	
Barley	24	17	13	28	
Ganra	80	60	...	30	Only in Bháwar.
<i>Pulses—</i>					
Masúr	25	20	15	20	
Chana	14	9	7	17	Partially cultivated.
Kalau Mattar	16	10	8	18	
<i>Oil seeds—</i>					
Atsi	16	14	12	16	
Sarson	40	30	15	32	Cultivated chiefly in Bháwar.

Cotton is not much grown in the hills: the produce is, however, of excellent quality, and by native judges is said to be superior to that of the plains in softness of texture, gloss of colour, and length of fibre.

Hemp: the growth of this article was at one time considerable, as the Company procured an annual investment of it from this province. These purchases have now ceased; the demand for it for the manufacture of cloth, of which much is consumed in the province, still encourages the cultivation. The quality of the hill hemp has been always much praised: the plant attains the height of from 12 to 14 feet, and the fibre is extremely strong; other advantages are derived from a crop of hemp, which will be best shown in a statement of the produce; taking a pukha bigah to require 8 seers of seed in wheat, 16 seers of hemp seed would be necessary to sow the same extent, the produce of which would be in the first place 4 seers of *chiras*, the inspissated juice of the leaf, value 8 rupees; 4 maunds of hemp, value 8 rupees, and 48 seers of seed capable of yielding 6 seers of oil, value one 1-8 annas, giving a total money return of 178 rupees the bigah. The cultivation of hemp is confined almost entirely to *Garhwál*, and is only to be occasionally met with in *Kumaun* proper.

Sugarcane is raised in some parts of the province where the land is particularly good, but the total quantity of sugar manufactured in the province is very trifling.

Ginger, *turmeric*, *charaita*, and some other plants and roots used in native medicine, are grown chiefly with a view to exportation. Ginger yields 7-fold, about 40 maunds to the bigah, and turmeric 8-fold, or 45 maunds: the prices on the spot are respectively 2 and 1-12 rupees per maund.

The *gúnya*, or sweet potato, is grown on a very extensive scale in the *Bhábar*; the net produce is commonly 40 maunds per bigah, and the value 1 rupee per maund. *Tobacco* is raised for private consumption in small quantities.

The *kharif* crop is the most extensive, and important as affording the staple articles of food (rice and *mandúu*) to the population. The *rabi* crop, owing to the confined means of irrigation, is very uncertain: in the event of a sufficiency of rain not falling during the cold weather, the ears of the wheat do not fill, and occasionally the grain is rotted from the opposite cause. Since 1815, two years of failure have occurred, one from drought, the other from too much rain.

Having completed the detail of agricultural products, the other branches of rural economy may now be noticed.

The cattle in this province, as already stated, are small, and are almost universally black or red. The herds are driven each morning to the ridges of the mountains for pasture: at night they are kept in the ground storey of the house, or, if numerous, a temporary shed is erected for them near the village. Chaff is never prepared for them, but after the wheat harvest has been cut, they are turned into the fields to eat down the straw, which is left standing; merely the ears being cut off and carried away; the dry hay of the grain, *urd*, &c., is also given to them in an unchopped state. Coarse grass and branches of trees are also cut for feeding the bullocks employed in ploughing. During the later winter, and the summer months, the pasture, from frost and sun,

becomes very scanty: at this period, therefore, the inhabitants of the southern and midland districts of *Kumaun* send down their cattle to the forests in the *Tarái*, reserving only a few cows for milk, when a great part of the inhabitants accompany them. This migration commences in November, after the sowing of the wheat is completed, and the return is delayed till the end of April, or beginning of May, when the crop is ready for reaping. While in the *Bhábbar*, the inhabitants of two or three neighbouring villages, and sometimes of a whole pargana, canton together for mutual protection against dacoits. As this custom has existed from time immemorial, each community has its own particular tract of forest to which it annually returns. Some parts of the *Tarái* affording little or no grass, the zamíndárs, in such situations, cut boughs of trees for their cattle. The temporary villages called *Got'hs*, which they occupy, are mere sheds, formed of branches of trees and covered with leaves or grass. The site of them is changed according as the pasture in the immediate neighbourhood is exhausted. During the season that the cattle remain in the forests, a very large quantity of ghee, remarkable for its goodness, is made by the zamíndárs and exported to the plains. In the northern parganas, where the forest lands are more extensive, the necessity for sending the cattle to the *Tarái* does not exist, and in the summer months, abundance of fine pasture is produced on the summits of the high mountains after the snows have melted. The practice is very little followed in *Garhwál*, which may be ascribed to the greater proportion of waste land that is to be found there; the cattle are, however, remarkably poor and bad-conditioned, and consequently die off rapidly. Few buffaloes are reared in that part of the country.

Neither bullocks nor buffaloes are here used for commercial transport, but they are employed to carry the baggage of the cultivating classes in their annual migration to the *Bhábbar*.

Cows and bullocks vary in price from 5 to 12 rupees each: the latter, when broken for the plough, fetching the highest.

Female buffaloes sell from 15 to 20 rupees.

The number of cattle, agreeably to enumeration in 1822, was as follows: giving a total of 2,41,314 animals.

	Cows.	Bullocks.	Buffaloes.
Kumaun	58,280	36,938	42,959
Garhwál	66,355	28,546	8,236

The goats in this province are, generally speaking, low and stout-made; those bred in the northern parganas attain, however, a very fair size. The rearing of these animals is difficult, as during the rainy months they are liable to many disorders, and are frequently poisoned by eating the rank weeds. As there is considerable demand for goats, both for religious sacrifices and for food, they bear a high price, full-grown males and females selling for from 2 to 8 rupees each, and half-grown kids in proportion. The goats of the northern parganas, which are used for carriage in the Tartar trade, sell from 4 to 10 rupees each.

The breeding of sheep is confined to the northern parganas: the same causes which check the rearing of goats prove equally fatal to the sheep, and they are bred only with a view to sale, for carriage to the *Bhoteas*, who willingly pay from 3 to 6 rupees each for them.

The grain is ground by means of water-mills, which are extremely numerous: the declivity of the rivers, which is always considerable, greatly aids the erection of these machines. A small stream being diverted from the main channel, is carried on a level along the bank, until a sufficient height is obtained to admit of a fall of eight or ten feet: the mill is then erected below, and the stream is directed by an inclined wooden trough on an over-shot wheel. The mill stones are commonly from one and a half to two feet in diameter; the grain is placed in a funnel-shaped bag, suspended over a hole in the centre of the upper stone, and drops gradually from it as in an hour-glass. By a simple contrivance the shoot of water can be increased or diminished at pleasure, and the wheel is stopped by removing the wooden trough when the water passes through a channel under the wheel. A mill requires but one person (usually a boy) to attend it, and will grind from three to four maunds in the day. Where the diverted stream is sufficiently large, two or more mills are erected together, and worked by separate branches from it. The charges for grinding are usually two to three seers in the maund, including wastage: this however is small, as the flour is not cleared from the bran.

The public revenue under the former Rajas arose from duties on commerce, agriculture, mines and law proceedings. An impost was laid on ghee, payable by the owners of cattle, at a fixed rate for each animal, amounting to four annas on a female buffalo. The weavers throughout the province were also subject to a separate tax. The assessment of land was, generally speaking, light, the Government demand on agriculture being rated at only one-third of the gross produce in ordinary lands, and at one-half in the very fertile. In mines the royal share amounted to one-half.

The collection was made in two forms, being imposed one year on the land, and a second year levied by a capitation tax on the inhabitants. As these, however, consisted solely of persons connected with agriculture, the source from which the payments were made was necessarily the same, though the mode and detail of cess varied.

As the records of the above period yield little or no information of the rents of lands and villages, rent-free to individuals in tenure of service, or assigned to temples, it is impossible to form any correct account of the income derived from the country by the Government or their representatives. Judging, however, from the very superior degree of population and cultivation which then existed, the sovereign's share of the gross produce of the country may be computed at about four lacks *kacha* rupees for *Kumaun*, and two for the district of *Garkwāl*. The extraordinary revenue was levied in the form of a general house-tax, and, of course, varied in its amount according to the nature of the emergency on which it was imposed. To account for the subsequent deterioration in the resources of the country, a short view of the *Gorkhali* revenue administration is necessary.

On the successive conquests of *Kumaun* and *Garhwál* by that power, the existing system was continued, and the country, including all the villages hitherto reserved for the support of the Court and their attendants, was parcelled out in separate assignments to the invading army, and as this was kept up on a large scale, with the view to further conquests, the value of each assignment was estimated at an excessive rate to meet the expenditure. The consequences may be easily surmised: the troops, considering themselves merely as temporary holders, and looking forward to a change of assignment on every new acquisition, felt no interest in the condition or welfare of the landholders made over to them. The emigration, in the first instance, of a large portion of the principal zamindárs, tended still further to increase the evil. The villages were everywhere assessed rather on a consideration of the supposed means of the inhabitants, than on any computation of their agricultural produce. Balances soon ensued, to liquidate which the families and effects of the defaulter were seized and sold; a ready market for the former presenting itself in the neighbouring towns of *Rohilkhand*.

The consequent depopulation was rapid and excessive, as is fully proved in the numerous waste villages deserted at that period, and in the incomplete state of cultivation which prevails generally in the villages still inhabited. After the conquests of the Nipal Government had been further extended, and the subjection in this quarter fully established, measures were adopted to remedy these disorders. A commission was accordingly deputed immediately from *Katmandú*, for the purpose of fixing the revenues at an equitable rate. The settlement was formed on actual inspection of the resources of each village, but as the estimated profits of the trade carried on by the residents were taken into consideration, the assessment must be viewed rather as a tax founded on the number of inhabitants, than on the extent of cultivation. On the completion of this survey, a detailed account of each pargana, showing the numbers, names, size, and extent of the villages, was submitted for the approbation of the Court of Nipal. From thence a copy, under the seal of State, was issued to the *Kamins*, or principal landholders, as a standard of the revenue demandable from their respective *pattis*, corresponding instructions being issued to the officers holding assignments. The form of these accounts, together with the names and nature of the items of which the revenue was composed, will be seen in statement (B), which gives an abstract of the total revenue as fixed for *Kumaun* and the *Garhwál* districts by the Commissioners in question. The demand thus authorized, generally speaking, was by no means excessive or unreasonable, but the absence of a controlling power on the spot rendered the arrangement almost nugatory, and the military chiefs were enabled to evade it by the power, vested in them, of imposing fines, at their own discretion, in the administration of the interior police. In *Garhwál*, where the conquest had been more recent, these exactions were more heavy: the *jumma* imposed soon exceeded what the country could yield, the deficiency annually increasing from the attempt to enforce the full demand.

The silver metallic currency in this province consists, principally, of new *Farrukhabad* rupees. A few old *Farrukhabad* and *Bareilly* rupees are to be met with in circulation, as also *mahendar mullees*, a *Goorkha* coin

which passes for six annas. The copper coin is pice, 176 of which equal one *Farrukhabad* rupee; cowries are not used. In *Garhwál*, in addition to the above, there is a three-anna piece called *timashi*, which is a favourite coin there. Under the former Government, a mint for stamping the *timashi* existed at *Srinagar*: this has now been abolished, and this description of money having, in consequence, become scarce, has been greatly enhanced in its nominal value. Five only, instead of six, as formerly, are now procurable for the new *Farrukhabad* rupee, the intrinsic worth is not much above two annas. The current rupee of account throughout the province is the same, being equivalent to 12 annas, new *Farrukhabad* rupees. Gold coins are merely purchased for their metal, for making ornaments; a Calcutta sicca gold mohur sells in the market here for 19 new *Farrukhabad* rupees, and other gold mohurs in proportion. The Tartar gold does not fetch more than from 14 to 15 rupees the *tola*. In *Garhwál*, copper, in weight, would appear to have been once the principal medium of exchange. This circumstance, no doubt, arose from that metal forming the staple commodity of the country. In adherence to old usages, the zamindárs of *Garhwál*, even now, in many of their contracts, stipulate a part of the price in a given weight of copper, but, as this is no longer plentiful, the whole amount is paid in silver coin.

Grain, salt, and such articles are sold chiefly by measures of capacity. In *Kumaun*, the measure in use is the *nali*, equal to about two seers of 83 *Farrukhabad* sicca weight; fifteen *nalis* make one *perai*, and twenty *nalis* make one *riní*. In *Garhwál*, the *nali*, there called *patha*, is subdivided into *manas*. Thus:

4 manas, = 1 patha.
16 pathas, = 1 dhon.
20 dhons, = 1 khari.

In the sale of metals, cotton, &c., the products of the country, the weight is commonly ascertained by the steel-yard. In this instrument the weight is fixed, and the object to be weighed is moved along the lever, which is divided into *puls* and *pice*.

3 pice making 1 pul, and
20 puls making 1 dam.

This latter forms the maximum weight of the steel-yard and is equal to about 100 *Farrukhabad* rupees. In measuring cloth, the cubit is generally adopted. At *Almora* and *Srinagar*, the weights and measures of the plains, on a reduced scale, were also in use. These have now been fixed at a regulated standard, the seer weighing 84 *Farrukhabad* milled rupees, and the *gaj* equal to the English yard.

The manufactures in these hills are so trifling as scarcely to deserve particular mention. The principal are blankets, made in the northern parganas, *pankhás*, a coarse woollen camblet, also made there, and in Bhote *bangelas*, a hempen cloth, manufactured in the midland parts of *Garhwál*, where it forms the principal materials for clothes to the inhabitants during the hot season. Wooden vessels of various forms and shapes are made from several species of wood. Coarse cotton cloth is woven in small quantities. Mats and baskets, of all kinds, are prepared from the small male bamboo in a very neat style. The artizans universally exhibit great want of neatness and finish in the execution of

their work, more particularly the smiths in iron and copper utensils, which are invariably rough and ill-formed. The potters throughout the province, excepting those at *Srinagar*, are unacquainted with the use of the wheel. The turning lathe, the large saw, and the plane, are unknown here: planks are split from the tree by the axe, and then partially smoothed by the adze. It may be mentioned as a curious fact, that the spirit blow-pipe is to be met with in *Garhwál*, where it is sometimes used by goldsmiths: this instrument is composed of iron, and filled with whiskey distilled from rice, and, when used, it is placed on a brazier of burning charcoal.

The traffic of the province is divided into two branches: first, the sale of the produce of the hills; and, secondly, the carrying trade with Tartary: this latter again passes through two hands, the Bhoteas, who hold direct intercourse with the Tartars, and the hill traders, who furnish returns and receive the Tartar merchandize in barter: the nature of the former of these transactions will be reserved for a separate article. The migratory habits of the zamíndárs of the southern parganas have given rise to a very general diffusion of commercial enterprise among them, and every individual possessed of a small capital, either singly or jointly with others, engages in traffic. With an investment composed of iron, copper, ginger, turmeric, and other hill roots and drugs, the adventurer proceeds to the nearest mart in the plains, and there receives in barter for his merchandize, coarse chintz, cotton cloths, *gúr*, *tobacco*, coloured glass beads and hardware, which return, after supplying the wants of himself and friends, is disposed of at the villages in the midland and northern parganas, or is reserved for sale till a fair occurs in the neighbourhood. Those, again, whose credit or resources are more considerable, enter eagerly into the Tartar trade. The imports from the plains are, in this case, the same as above enumerated, as fine manufactures or expensive articles are only brought up when previously bespoke; from the Bhoteas they receive in exchange partly cash and partly Tartar and Bhote productions. The latter comprise hawks, musk, *pankhés* (coarse camlets), wax, *masi* (frankincense), *kutkí* and a variety of other roots and drugs. The Tartar products consist of borax, salt, gold-dust, and *chawr* tails. The zeal and industry evinced by this class of traders in the execution of commissions, is very great, as they frequently proceed in person as far as *Farrukhabad* and *Lucknow* in search of the articles required from them.

The commerce carried on by merchants is of the same nature as that last described, the only additional merchandize, not included in the above detail supplied or received by them, in barter with the Bhoteas, consists of—

Deliveries.	Receipts.	
Fine sugarcandy.	Shawl wool.	Saffron
Spices of all kinds.	Coarse shawls.	Bulgar hides
Europe broad cloth.	Coarse China silks.	Ponies
Corals.		

An enumeration of the exports and imports from this province to the plains is given in the Appendix. As the value of the former by no means equals that of the latter, the deficiency is made up in specie. No transit duties being collected, it is impossible to form any correct

estimate of the total value of the imports and exports : between four and five lakhs for the first, and from three lakhs to three lakhs and a quarter for the other, is probably within the actual amount.

There can be no doubt that every branch of commerce in this province, more particularly that with Tartary, has experienced very great improvement during the last six years, and has probably been augmented in the proportion of fully two-fifths. The only check to trade which now exists arises from the expense and difficulties of carriage. At present, every kind of merchandize is transported on coolies, who carry from thirty seers to one maund *pukha*. The hire from *Almora* to *Káshípur*, the nearest mart in the plains, is two rupees and eight annas to each man, and the *Almora* merchant, accordingly, adds twenty-five per cent. on the *Káshípur* invoice price, to cover this and other incidental charges, and to allow him a profit. Proceeding further in the interior, the prices gradually rise ; and at the foot of the *Himalaya* may be stated at from fifty to seventy-five per cent. above the cost in the plains. With the formation of public roads, practicable for beasts of burthen, these obstacles will gradually cease.

It now only remains to mention the marts of principal resort for the hill trade. To the east, the *mandí* of *Belhary* is frequented by the merchants of *Champáwat* and the traders of the eastern district, whilst the commerce of *Almora* and of the remainder of *Kumaun* (proper) is carried on with *Káshípur* and the *Chilkia mandí* ; to these also now flows that of the eastern parganas of *Garhwál*. *Afzalgarh* is the market for the midland, and *Najibabad* for the western parts of *Garhwál* and for *Srinagar*. Since the establishment of the British Government, the petty traders by no means confine their transactions to these marts, but visit also most of the principal towns of *Rohilkhand* for the purposes of traffic. The merchants of *Almora* and *Srinagar* have no established correspondents at any town in the plains, with the exception of the marts above enumerated. There are no village marts for the disposal of agricultural and other produce, but the periodical *mélas*, or fairs, at religious places of pilgrimage, to which the traders resort, are frequent in all parts of the country.

The foregoing view comprises only the commerce of the hills ; a further branch in this province is that of the timbers, bamboos, *terra japonica*, &c., the produce of the forests in the *Bhábar*. This trade is engrossed by the inhabitants of the towns and villages of *Rohilkhand*, bordering on the *Tarái*, from whence, as the hill zamíndárs have no transport, they are obliged to sell the articles on the spot at a low price, very inadequate to the labour expended in cutting and preparing them. The carriage in use consists of hackeries and large buffaloes ; tattoos are also used for the conveyance of light articles. The foregoing remark applies equally to the traffic in *kuth* or *terra japonica*, though not from the same cause : this article is prepared only by persons of the lowest or *dom* caste, who, having no capital of their own, are obliged to work on advances, either at a given rate for the produce, or in the shape of wages. These speculations prove extremely profitable, and the returns are always quick. The *kuth* does not cost the capitalist more than from five to eight rupees the maund, while in *Rámpur* and other large towns of *Rohilkhand* the price is commonly from ten to fourteen rupees the

maund. The trade in timber, &c., proves equally advantageous; a hackery load, the original cost of which may have been two rupees, with an additional expense of eight annas, Government impost, sells for more than double at the nearest mart. The continuance of these high profits is, no doubt, to be attributed to the almost universal dread entertained of the climate of the *Tarái* forests. The people who now carry on the trade are, with few exceptions, invariably Mahomedans. For the convenience of the purchasers, the hill zamíndárs have established small *mandís*, or marts, at which the timbers and bamboos are collected when cut and prepared; they are conveyed thither by manual labour. The forests nearest the plains being now totally exhausted of timber, the traders are obliged to come almost to the foot of the hills, where a supply of the finest timbers, calculated for the consumption of years, presents itself. *Sisú* forms an exception, as large trees of this species are becoming scarce in every part of the *Kumaun* forests. A list of the productions exported from the *Tarái* forests will be found in the Appendix.

A short view of the present judicial and revenue system will now be taken. The first calls for little notice, as the general absence of crimes in this province renders this branch of administration of minor importance. From the 1st January 1820 to the 31st December 1821, the total of criminals confined in jail amounted to sixty-five for the under-mentioned offences—

	No. of Prisoners.	No. of Crimes.
Murder	4	4
Thefts above 50 rupees	3	2
Forgery	1	1
Perjury	1	1
Adultery	3	3
Petty thefts and receiving stolen property	29	17
Assaults, defamation, and other petty misdemeanors	24	15
Total	65	43

In addition to the preceding, one murder, and two thefts above 50 rupees, were perpetrated, in which the offenders eluded apprehension. Affrays of a serious nature are of very rare occurrence, and even petty assaults are not frequent. Dacoities sometimes take place in the *Bhábar* or *Tarái*, perpetrated by robbers from the neighbouring districts of *Rohilkhand*, to which they return immediately after the commission of the crime. The offence of adultery is, from the lax state of morals, extremely common among the lower orders, but it seldom forms a subject of complaint in the court, except when accompanied by the abduction of the adulteress. Infanticide was formerly practised among some Rajput families of high caste attached to the Raja's court at *Srinagar*, but since the emigration of these persons on the *Goorkha* invasion, no case has ever occurred in the province. Suicide is very prevalent among females of the lower classes. The commission of this act is rarely found to have arisen from any immediate cause of quarrel, but is commonly ascribable solely to the disgust of life generally prevalent among these persons. The hardships and neglect to which the females in this

province are subjected will sufficiently account for this distaste of life, as, with a trifling exception, the whole labour of the agricultural and domestic economy is left to them, while food and clothing are dealt out to them with a sparing hand. Suicide is never committed by males, except in cases of leprosy, when, as in other parts of India, the leper sometimes buries himself alive. Deaths from wild beasts are very frequent; they probably do not fall short of one hundred annually. Complaints against individuals for sorcery and witchcraft are common, indeed, an infatuated belief in the existence of such power pervading the whole body of the inhabitants of this province. All cases of unusual or sudden sickness and mortality are immediately ascribed to witchcraft, and individuals are sometimes murdered on suspicion of having occasioned such calamities. Applications to the court on the subject of caste are numerous: these are invariably referred to the Pundit of the court, whose decree delivered to the party concerned is always conclusive. These references are, no doubt, a consequence of the practice established under the former governments, by which the cognizance of cases involving deprivation of caste was confined to the government court. The public at large still appear to consider such reference as the only effectual means for obtaining restoration and absolution.

The management of the police in the interior is entrusted to the tahsildars, and the only establishments exclusively devoted to this duty are the thanas at *Almora* and at the five principal ghâts towards the plains, namely, Kotdwâra, Dhikuli, Kota, Bhamauri and Tmli. The expense of these establishments amounts to three thousand and sixty-two rupees per mensem; the charges under the same head, on the 1st May 1816, stood at eight hundred and seventy rupees per mensem.

The provincial battalion is also available for police duties, and during the healthy season, from November to April inclusive, a line of guards, extending along the frontier of *Rohilkhand*, are stationed for the protection of the *Tarâi* from dacoits. These posts have superseded the chokis formerly occupied by the *Hâri* and *Mewati* chokidars, who, under the former governments, engaged, on certain considerations, to repress robberies in the *Tarâi*, and made themselves answerable for the restoration of all property which might be stolen within their respective jurisdictions. The remuneration for the service consisted in a fixed tax leviable on all persons, merchandize, or cattle, passing certain limits. On the introduction of the British Government, it was found that the system itself was far from efficient, and that numerous abuses were daily practised in the collection of the authorized chokidari dues. Thefts of cattle were frequent, and suspicion attached to the chokidars themselves of being participators, if not principals, in their perpetration. The responsibility of the head chokidar proved merely nominal, as restitution of the stolen property was, in most instances, evaded. The system was on these grounds totally abolished in the year 1817, and the advantages resulting from this measure have been fully evinced in the almost total suppression of robberies and other outrages hitherto so prevalent in that part of the country; the *Tarâi* under the *Garhwâl* parganas, which is almost wholly in the *Moradabad* jurisdiction, must be excepted in this remark. No class of people answering to the village chokidars in the plains are to be found in this province.

In civil judicature, the simple forms of the preceding government have been generally retained. The petition originating the suit is required to be written on an eight-anna stamp, but no institution or other fees are levied; a notice, in the form of *italanámá*, is then issued, which process is served by the plaintiff, and in three cases out of the four produces a compromise between the parties: where ineffectual, it is returned by the plaintiff into court, when the defendant is summoned. The parties then plead their cause in person, and should facts be disputed on either side, evidence is called for. Oaths are never administered, except in particular cases, and at the express desire of either of the parties. Suits for the division of property, or settlement of accounts, are commonly referred to arbitrators selected by the parties. In the issue and execution of decrees, the established forms are followed, but the leniency of the native creditors renders imprisonment and sales in satisfaction of decrees uncommon: since the introduction of the British Government only eight debtors have been confined in the *Almora* jail, six at the suit of individuals, and two on public demands in the Commercial and Commissariat departments. At present, only one court (the Commissioner's) exists in the province for the cognizance of civil claims, and the absence of fees and simplicity of forms, as therein practised, joined to its frequent removal to every part of the country, have hitherto tended to prevent any inconvenience being experienced from the want of *mofussil* courts. The gratuitous administration of justice has not been found to excite litigation, as the absence of native pleaders, and the celerity with which causes are decided, operate as checks to such an abuse. The number of civil suits entertained during the year, from 1st January to the 31st December 1822, amounted to 1,462, of which only 438 proceeded to the summons of the defendant: of the latter, 131 were subsequently withdrawn by *razinámás*, and 307 finally adjudicated. Disputes regarding land form the greater portion of suits instituted. The value of those in action rarely exceeds one hundred rupees. The proceedings of the court are written in the Hindi, with the exception of the examinations, which, for the sake of expedition, are recorded in the Persian.

The revenue administration is here conducted on the same principles as are in force in the plains. On the conquest of the province, as a temporary arrangement, the revenue of each pargana was farmed for one year to the *Kamín* or *Siana*. The receipts of the preceding year, as exhibited in the *Kanungo's* returns, were assumed as a standard, a deduction of twenty-five per cent being allowed for the difference of currency. The jumma thus fixed amounted to 1,23,577 Farrukhabad rupees. At the expiration of this settlement, the *Padhāns* were called upon to engage for the assessment of their respective villages: as this mode of collection was, in some degree, novel, and as the individual responsibility of the *Padhāns* remained to be ascertained, the arrangement in question was only partially introduced, and the leases restricted to one year, at a jumma of 1,37,949 rupees. The success with which this experiment was attended, and the punctuality with which the revenue was realized, led to an extension of the system on the third settlement, which was fixed for a period of three years, at a jumma of 1,60,206 rupees. The present settlement was formed on the same

principle, and, from the reluctance of the *malguzars* to engage for a longer period, was again fixed for a term of three years. The objections preferred against a longer lease were founded on the migratory habits of the lower class of cultivators. The jumma of the 1st year, or 1877, amounted to 1,69,394 rupees, which has been raised in the last year of the term, 1879, by the rents of new villages, to 1,76,664 rupees. This sum is collected from 7,833 *malguzars*, and is comprised of the following items:—

	Rs.
Cess on agriculture	1,69,566
" copper mines	3,360
" iron mines	1,100
" pasturage	2,638

A further branch, at former settlements, consisted of cess on the profits of trade, under which head 7,000 rupees were annually collected from the *Bhoteas*. This source was foregone at the last settlement, and a remission to that amount made to the *Bhoteas*. The revenue derived from timbers, bamboos, *kuth*, &c., in the *Tarāi* forests, may also be included in the land assessment, as, although levied in the shape of duties from the exporters, it is, in fact, the government share in the value of the national products of those forests, all which are public property. These duties have been hitherto let to farm on annual leases, at the under-mentioned jumma:—

1816-17.	1817-18.	1818-19.	1819-20.	1820-21.	1821-22.	1822-23.
1,721 	2,841	3,200	3,987	4,850	5,503	6,302

The total improvement which has taken place in these various branches of assessment, since the conquest, falls little short of 60,000 rupees, without taking into account the remission of 7,000 rupees above-mentioned.

Notwithstanding the general lightness of the government demand, a very extensive revision of the detailed assesment has been found indispensable at each succeeding settlement. The necessity has arisen from the contracted state of the labouring population, which renders it difficult for any *malguzar* to replace sudden casualties among his tenants. In the present state of minute village assessment, the death or desertion of even a single cultivator adds greatly to the burthen of the remaining tenants: where further losses occur, immediate remissions are generally made to save the village from total desertion. Such defalcations are supplied from a corresponding improvement in other estates, and as contingencies of this nature are best known to the surrounding *malguzars*, the distribution of the pargana assessment has been hitherto entrusted to the *Padhāns* themselves. This measure is executed in a general assembly, or *Panchait*, of the parties concerned in the scale of the expired jumma; the increase is subsequently laid on in the shape of a *percentage*. The general equity with which these mutual assessments have been conducted is sufficiently evinced in the facility and punctuality with which they have been realized. The village settlements are formed with the established *Padhān* in all cases, except

where objected to, on sufficient grounds, by the remaining sharers on the estate. The nature and dues of the above office have already been described: the small parcels of land attached to it are particularly specified in the lease as *hek padhānchari*; the total of such lands in *Kumaun* proper amounts to about 5,000 standard *bists*, being recorded at 3,970 nominal *bists*. In *Garhwāl*, no public allowance of this nature exists, but a similar arrangement has always been made by the joint proprietors of the estate in favour of the *Padhān*.

It now only remains to be considered how far the rents paid by the actual cultivators correspond with the public demand. A large portion of the province, not less, probably, than three-fourths of the villages, is wholly cultivated by the actual proprietors of the land, from whom, of course, nothing can be demanded beyond their respective quotas of the village assessment. In these cases the settlement is, literally speaking, *raiatwara*, although the lease is issued only in the name of one, or, at most, of two sharers in the estate. The remaining part of the province may be comprised under two descriptions of estate: first, those villages in which the right of property is recognized in the heirs of former grantees, while the right of cultivation remains with the descendants of the original occupants; in these, the rents are commonly paid in *kúth*, or kind, at an invariable rate, as fixed at the period of the grant. Secondly, all villages in which the right, both of property and occupancy, has become vested in one and the same individual; in these the *malguzar* has necessarily the discretion of demanding the full extent of the *malik hissa*, or government share, supposing no fixed agreement to have been made between him and his tenants, but such improvidence on the part of the latter rarely occurs, and the great competition which exists for cultivators, in consequence of the contracted state of the labouring population as compared with the extent of the arable land, will long secure favorable terms and treatment to this important class of the community. Under this description of villages are included those newly brought into cultivation, and the *paekasht* lands; of the first, the proprietary right is always granted to the reclaimer, in consideration of the expense incurred by him in the enterprise. By the term *paekasht* is implied all lands which are cultivated by non-resident tenants. In the *Tarái* the system of rents is, in some respects, different. The estates there are, generally speaking, of large extent, but none are permanently inhabited with the exception of the villages of the *Tharus* and *Bogsas*, in the low *Tarái*, adjoining *Rohilkhand*. In these, the rents are calculated by the plough of land at an easy rate, never exceeding the proportion of one-tenth of the gross produce. In the upper parts of the *Tarái* the farms are temporarily occupied by the hill zamindárs during the cold season; during the remainder of the year, the danger of the climate occasions their almost total desertion. The *rabi* crop, consequently, forms the chief source of rent to the *malguzar*: the individual rates vary from four annas to three rupees the plough, according to the supply of water available for irrigation.

The local divisions having been found inconveniently numerous for the purposes of account and management, many of the petty divisions have recently been united to the adjoining parganas, of which they

will, in future, form sub-divisions, while a few districts, composed of villages dispersed in various parts of the province, have also been broken up, and their villages re-incorporated with their original parganas.

By these arrangements, the number of parganas has been reduced to twenty-six, as detailed in Statement (A).

The revenue establishments now consist of four tahsildáris, the relative extent and expense of which are as follows :

	Number of villages.	Annual jumma.	Annual expense.
<i>Kumaun</i> ,—Huzúr Tahsíl	4,421	90,253	3,030
Káli Kumaun	1,162	28,940	2,106
<i>Garhwál</i> ,—Srinagar	2,241	28,149	2,148
Chándpur	1,210	29,321	2,148
Total	9,034	1,76,663	9,432

On the 1st June 1816 the number of tahsildáris was eight, at an annual expense of Rs. 20,216: since that period a reduction has also been effected in the sadr native establishment, the yearly total of which is now Rs. 7,488, instead of Rs. 9,840, as it then stood. The daftáris, or kanungos, nine in number, receive salaries to the aggregate of Rs. 3,009 per annum. Nine pargana patwaris have been established with a monthly stipend of five rupees each. The revenue of the resumed *nankar* lands has fully covered these allowances.

Of the mode of collections it is only necessary to state that the demand is divided into four kists, three of which fall on the *kharif*, and one on the *rabi* crop. No *talabána* is levied from the *malguzars*.

Transit duties of every description were finally abolished in this province in 1818. The consumption of spirituous liquors and drugs is trifling, and the revenue from that source correspondingly small, the present not exceeding Rs. 500 annually. The use of stamped paper has been partially introduced in judicial proceedings during the last two years. The annual receipt on this account now amounts to Rs. 2,000. A comparative view of receipt and expenditure of the province in the years 1815-16 and 1822-23 will be seen in the Appendix, Statement (E).

The rent-free lands may be classed under two heads: first the *gunt*, or religious assignments, and secondly those granted to individuals. The *gunt* villages amount to 973 and contain about 1-15th of the arable lands of the province, all of which are permanently alienated from the rent-roll of government. There are 175 villages enjoyed by individuals, the *rakba* of which may be estimated at 3,000 *bisás*, or 1-70th of the arable lands of the province: the terms on which these lands are held are various, mostly for life. The largest rent-free estate in the possession of an individual yields about Rs. 1,000 per annum, and is held on a grant from the *Nipal* government in tenure of perpetuity. The total revolution which took place in the government at the *Goorkha* conquest, and the comparative recentness of that event,

will explain the small extent of the *jágir* lands. At that period, all grants in favour of the public and private servants of the former Rajas were resumed, and subsequently the *jágirs* of private individuals, including even those of the Brahmins, were, with few exceptions, subjected to the same measure. During the last seven years, upwards of 150 villages, including those in *nankar*, have been re-annexed to the rent-roll. The greater part of these had been surreptitiously abstracted from the public assessment by the connivance of the executive officers of the *Nipal* government. The pensions chargeable on the revenues of this province amount to Rs. 21,670 per annum, according to the following distribution :—

PENSIONS OF FORMER GOVERNMENT.

	Per annum.
	Rs.
In perpetuity to religious establishments	2,152
For life to individuals	348

GRANTED BY BRITISH GOVERNMENT.

For life in Political Department	9,600
Do. Military invalid allowances	9,570

It now only remains to offer a few concluding observations on the estate of the province and of its inhabitants.*

The deterioration which had taken place under the *Goorkha* government has already been mentioned. On the conquest in 1815, cultivation was found at its lowest ebb, the rent-free villages alone exhibiting a thriving appearance. The labouring classes had been reduced to the extremest indigence, while the Kamins and Sianas were, for the greater part, overwhelmed with debts contracted for the liquidation of the public demands. Since that period, a variety of causes have combined to ameliorate the condition of the industrious portion of the community. Light assessments, attended with constant high prices of produce, have more than doubled the profits of agriculture, while the increased competition which has taken place in the trade with this province has considerably enhanced the value of its exports. To the labouring classes, more particularly those in the neighbourhood of the military posts, the public works and the transport of stores have afforded continued sources of employment. The aggregate expenditure under these heads during the last eight years has probably not been much short of four lakhs of rupees,—a large sum as compared with the amount of the population by which it will have been absorbed. It cannot, however, be denied, that the demand for labour on these accounts has, at some period, been so excessive as to prove the occasion of inconvenience and hardship to the people concerned. Partial reductions in the military force, and the augmented resources of the province, have, in some measure, counteracted the evil. The whole province exhibits ample proofs of improvement; indeed, it may be fairly stated that the present cultivation exceeds that of 1815 in the proportion of fully one-third. From the sub-divided state of landed property, which here exists, few individual landholders have the means of acquiring wealth, but though all connected with the soil are confined to a state of equality, their condition, as a body, is no doubt superior to that of any similar class

* See also note E (page 43).

of tenants in any part of the Company's territories. A knowledge of these advantages has induced a continual emigration of cultivators from the adjoining provinces of the Rajas of *Nipal* and *Garhwál*. To some of the principal Kamíns and Brahmins, the introduction of the British Government, by destroying their former influence, has proved a cause of regret, but to the great bulk of the population this event has been a source of unceasing benefits and congratulation.

NOTES.

A. The province of *Kumaun*, as now formed, comprises the whole of the Raj of that name, together with a large portion of the principality of *Garhwál*. Strictly speaking, the name of *Kumaun* is applicable only to the country lying between the *Káli*, or *Gogra*, and the *Rámanga*, to which tract it was given by the Rajas of the last race, who sprung originally from a chieftain of the pargana of that name. The appellation of *Garhwál* is said to have been derived from the number of *garhs* (fort) formerly existing there. *Almora* is said to have been so named from the abundance of wild sorrel (*Almori*) which grows in its vicinity.

B. A remarkable variety of snake is the *churao*, a species of *boa* of immense size, found only on high mountains, and in the wildest solitudes. It is said to prey chiefly on *deer* and other wild animals, but occasionally seizes and swallows cattle which may have approached its cave. By the lower orders, more particularly the herdsmen, fabulous powers and features are ascribed to this animal: among other wonders, it is said to possess a long flowing mane of red hair, and to make use of a large pine tree as a walking stick, when descending the mountains. Of the real existence of the *churao* (stripped of these wonderful attributes) there can be no doubt, as it is occasionally killed by hunters.

The *gola*, or *gosamp*, is nearly white in the northern parts of the hills, and its skin, which is extremely hard, and forms a handsome material for sword scabbards, is rendered the more valuable from the scarceness of the animal.

B2. They* represent themselves as being the descendants of one of the aboriginal princes of *Kumaun*, who, with his family, fled to the jungles to escape the destruction threatened by an *usurper*; under the pretension to royal origin, the *Rawats* or *Rajis* abstain from offering to any individual, whatever his rank, the usual eastern salutation. The origin of this tribe, howsoever the claim to regal descent be disposed off, must certainly be referred to some race of inhabitants anterior to the settlement of the present race. The great difference in customs and religion from the Hindoo tenets which exists among the *Rajis*, might be ascribed to the savage mode of life pursued by them and their ancestors for so long a period, but the total dissimilitude of language, which renders the *Raji* and present *Kumaya* wholly unintelligible to each other, cannot be accounted for in the same mode, and can only be attributed to a separate origin. A conjecture may be hazarded, that the outcastes, or *doms*, are in part descended from the aborigines. A marked difference exists in the personal appearance of this class and of the Hindoo inhabitants; the former being, for the most part, extremely dark, almost black, with crisp curly hair; they are at the same time in a state of nearly universal slavery, a circumstance which, from its extent, can scarcely be

* See *supra*, p. 14.

ascribed wholly to the mere process of purchase, but which may be explained by supposing a part of the aboriginal inhabitants to have been seized by the first Hindoo colonists and reduced to slavery, in which state their descendants have since remained.

C. The name "*Badri*" is derived from *budari*, Sanscrit for *beri*, or "jujube." The legends respecting the origin of this idol differ; by one account it is said to have been, in remote ages, an object of peculiar veneration and worship in the adjoining province of *Thibet*, from whence it fled, about seventeen centuries past, to the spot on which the temple now stands; the second, and more probable, legend represents the idol to have been originally found in the river near the temple, which was then erected and dedicated to it by *Lankarachari*, a Missionary from the peninsula of India; the appearance of the idol, which bears scarcely any resemblance to the human form, and exhibits evident traces of having been once worn and polished by the action of water gives strength to this tradition.

D. *Kedárnáth*, an incarnation of *Sadasheo*, is not a form of *Vishnu*, but the word "*Kedár*" is derived from *ke*, Sanscrit for "water," and *dar*, "abounding with:" the worship of this idol at its present site is carried back to the remote of fabulous ages, being ascribed originally to the *Pándavas*. These brothers, after their battles with the giants, are said to have proceeded to *Hardwár*, with a view to expiations and to worship *Sadasheo*. That god, alarmed at their approach, fled under the form of a buffalo, and was pursued by them to *Kedár*, at which spot he dived into the earth, leaving only his posteriors visible above ground. This part, of which the *Pándavas* established the worship, continues to receive the adoration of the pilgrims at *Kedár*. The remaining portions of the body of the god receive worship at the temples of *Kalpeswar*, *Madhyameswar*, *Rudranath*, and *Tunganath*, all situated along the *Himalaya* chain, and which, together with *Kedárnáth*, form the *Panch Kedár*, a peculiar object of pilgrimage to pious votaries, but which, from the difficulties of the roads, few are able to accomplish.

In the rear of *Kedár* is the *Himalaya* peak of *Maha Panth*, celebrated in Hindu mythology as the point at which the *Pándavas* devoted themselves, and from whence they were taken up to heaven; a similar blessing it is believed will be conferred on every virtuous and pious person who may reach the peak or perish in the way; from twenty to twenty-five votaries annually sacrifice themselves in the attempt to ascend the *Maha Panth*, or "Great Way," or by throwing themselves over a precipice, called *Bhyrava Jhamp*, in the neighbourhood: by suicide at the latter spot the votary expects to have realized in his future state that object and wish for which he expressly devotes himself. These suicides are chiefly from *Guzerat* and *Bengal*, and commonly leave their houses for the avowed purpose of proceeding to *Maha Panth*, and such sacrifices by hill people are rare; it may, therefore, be reasonably presumed that they are not occasioned by the influence or suggestions of the priest and attendants of the temple.

E. The personal appearance of the inhabitants varies in a marked degree in different parts of the hills, though the same general caste of countenance, a lank face with prominent features, prevails throughout. In the northern districts the people are short, stout-made and fair, while in

the southern hills the stature is somewhat greater, the form spare, and the complexion sallow; the natives of the midland parganas present a medium appearance between the two first-mentioned classes. The children of both sexes are, generally speaking, everywhere fair and handsome, but as the boys approach to manhood their features become coarse, and their face loses its fulness. The females, from constant exposure to the weather and from incessant labour, lose all pretensions to good looks at an early age, and when advanced in life are commonly remarkable for their extreme ugliness. Women of the higher ranks not subject to such vicissitudes must be excepted, as they are invariably fair and often beautiful.

A similar variation in costume exists in the hills. In the northern districts the principal article of dress consists of an unsewn web of cloth, either of hemp or wool. In the males this is thrown over the shoulders, and descends down behind to the knees, from whence it is doubled, and carried back over the shoulders; the two ends are fastened on the breast by wooden or metal pins, the corners being passed over and under the opposite shoulder, the sides are drawn forward so as to meet over the body, and are secured in that situation by a kumurbund of cotton or hempen cloth. A narrow strip of cloth passed between the legs and fastened by a string round the waist, and a skull cap complete the suit. The arms and legs are thus left bare and unencumbered; in rigorous weather, however, blanket-trousers are partially worn. The women fasten the web of cloth in a somewhat different mode, as it reaches to the heels and hangs full like a petticoat, and in addition they wear commonly a boddice of dark-colored chintz and a narrow scarf of white cloth. In other parts of the province the dress of both sexes resembles that of the corresponding classes in the plains, excepting that the turban is little used, and the *jagub*, or *jāma*, reaches only to the knees. It may be observed generally of the hill people, that they are extremely indifferent in regard to the state of their every-day apparel, and continue to wear their clothes till reduced to mere shreds and tatters, but on holidays and festivals, individuals of either sex prefer absenting themselves from the festivities to appearing in a worn-out garment.

The great bulk of the population subsists on the coarse grains, such as *mandūa*, *jangīora*, *konī*, *chana*, *mana*, &c., and the inferior kinds of pulse, *urd*, *gahut*, *bhat*, *raens*, &c. The *mandūa* is either made into bread, or is dressed as porridge (*bari*), and seasoned with *jholī*, (buttermilk and turmeric boiled together); the *chana* and *konī* are also made into bread, or boiled whole, and eaten as rice. When travelling, the lower classes live chiefly on *satu*, the meal of parched barley, of which every individual carries a supply with him: this article requires only the addition of a little water to prepare it for eating. Rice forms the favourite food of all those who can afford to purchase it. Wheat is only in partial consumption, chiefly on occasions of entertainments at marriages, &c., when the peculiar scruples of Hindus prevent the use of rice. Vegetables of all kinds, both cultured and wild, are objects of universal consumption; among the latter descriptions, not already noticed, may be mentioned the nettle, fern, tulip, *malū*, &c., of which the shoots, root and bean, respectively, are eaten; the list of herbs, roots and leaves, considered edible by the natives is endless; indeed, from their indiscrimination in

this respect, fatal cases of poison sometimes occur. During the periodical residence of the agricultural classes in the *Tarāi*, their principal food is *guya*, or "sweet potatoes," boiled and eaten with buttermilk.

Animal food is in much request among all classes, with the exception of those animals the use of which as food is prohibited by their religion, and, excepting also reptiles of all descriptions and carrion birds or beasts, every sort of animal is converted to food in some part or other of the hills; by the southern *Garhwālis* rats and mice are considered as dainties. The favourite flesh is that of the goat, or of the sheep, where bred; against the sheep of the plains a universal prejudice exists, its long tail rendering it in the eye of the highlander a species of dog. No scruple as to the mode of decease exists, and animals dying a natural death from disease, or other cause, are eaten by the Hindus, as well as by the *doms*.

Tobacco is smoked by all, but the highest caste Brahmins, who substitute *chirras*, the inspissated juice of the hemp plant; they, however, chew the leaf pounded and mixed with lime, a practice which prevails also among the other classes.

The use of spirituous liquors is in *Kumaun* confined to the lowest class, or *doms*; in *Garhwāl* the Hindus are less scrupulous and, excepting a few Brahmin families, all drink a species of whiskey there manufactured either from rice or barley; at the same time they will not touch the common kinds of spirit as prepared in the plains; the objection to the latter arising from the mode in which the liquor is made, as well as from the caste of people by whom the manufacture is carried on, whereas the *Garhwāl* spirit is prepared by Hindus of the Rajput caste, and is fermented by the juice of particular roots, against the use of which no religious prejudice prevails. Intoxication is rare and takes place only at the religious festivals.

The mildness of the temperature of the hills would lead to the expectation that the inhabitants would enjoy an exemption from most of the diseases incident to less favoured countries, and that a different state takes place is doubtless to be attributed, in a great measure, to the people themselves. By their avocations, the labouring classes are occasionally compelled to descend into the valleys, the air of which is invariably noxious during half the year. The purity of the natural atmosphere is also counteracted by the state in which the villages are kept: the dung heap forms a prominent object in front of, and contiguous to, every farm: the villages are commonly buried in dense crops of gigantic hemp, while the houses are enveloped with a profusion of scendant vegetables, such as cucumbers, water-melons, pumpkins, &c., &c. From the united operation of these causes, during the worst season of the year, general sickness prevails throughout the hills, in the shape of quotidian, tertian and quartain fevers. Contagious and typhus fevers occasionally break out, generated, no doubt, from an excess of the same cause. These always exhibit the rapid and malignant features of plague, as does also the small-pox, which proves extremely destructive whenever it visits the hills. Rheumatism is common during the cold weather. Cutaneous eruptions of various kinds are universally prevalent among all ranks, and are ascribed by the inhabitants to the use of spring water. Leprosy does not appear so common as in the plains. To the above must be added affections of the spleen and of the lungs, bowel complaints, stone and

dropsy, all of which are frequent. A general disinclination prevails among the lower classes to the use of physic, on the avowed principle, that from the pureness of their general diet, their stamina is not sufficiently strong to stand the effects of powerful remedies : cooling draughts and restoratives are, however, taken without hesitation : those in most general use are infusions of fennel seed, black pepper, or cheraita, in water. In most disorders recourse is had to cauterizing, performed by the application of lighted balls of tow, or of some other similar substance, either to the back of the neck, the breast, or the pit of the stomach. Firing by means of an iron is also resorted to in cases of strains, swellings, or rheumatism. In all diseases, the principal reliance for their cure is placed on charms tied to the person of the patient, on magnetism, and on various superstitious ceremonies and sacrifices. Inoculation is never thought of in the interior till the small-pox actually appears in the village itself, or in the immediate neighbourhood, and then, from the unskilful manner in which it is performed, or from the use of virulent matter, the precaution proves, in frequent instances, ineffectual. In the case of this, and of other contagious distempers, non-intercourse is found by the inhabitants, to be the best preventive, and with this view they sometimes abandon their villages and retreat, temporarily to the summit of an adjoining mountain, and there continue for some days till they presume the contagion to have passed away. Considering the rude state of medical science in these hills, it is somewhat remarkable that lithotomy should be in common practice : this operation is performed on subjects of all ages, and apparently with very general success. The operators are from among the low caste *dom*, and the only instruments used are a razor and a pair of common forceps. Some notice may here be taken of the *goître*, which is common in these hills, although it is here a disease which injures only the personal appearance, and not the bodily health or mental faculties of the subject. This affection has been ascribed to various local peculiarities, or to a peculiar susceptibility in the constitution of mountaineers, but the example of these hills fully demonstrates that it cannot be referred exclusively to any one of the commonly assigned causes. The *goître* is here found among the residents of most elevated villages, as well as among those of the low valleys in spots where snow is never seen, as well as in those near which it for ever lies ; in districts where no minerals are known to exist, as well as in those abounding with mines ; among people who drink none but river water, as well as among those who use only springs : among the rich equally with the poor ; and lastly, it attacks individuals recently from the plains, as well as the natives of the hills. A conjecture may be hazarded, that the *goître* is in part produced by the effects of the keen mountain air acting on the exposed throat ; a covering to that part seems at any rate to be the most effectual remedy as well as preventive ; in cases of incipient *goître* the natives have immediate recourse to the use of a neck cloth, formed of *otter* skin, or some other warm substance, which is worn till the swelling has wholly subsided ; and although instances have occurred here of European females and children being attacked by *goître*, no case of any European male being so afflicted has yet taken place. Various *nostrums* and remedies are prescribed by the native practitioners : among the latter, a simple remedy sold in the bazar,

under the name of *gellur patta*, is in most request. Outward applications, cauterizing and issues, are also resorted to, but all, notoriously, without the slightest prospect of success in any but incipient cases. In closing this subject, it may be observed, that the practice of the *Baids*, or Brahmin physicians, among the upper classes, is on a par with that in the plains, whither such practitioners are originally sent to study medicine. Musk appears to form an ingredient in almost every remedy administered by them, and, indeed, the inhabitants of the hills universally entertain the greatest confidence in the medical virtues of that drug.

The population of the interior, as has been already stated, is comprised almost solely of the agricultural classes. From the nature of the country, the communication between villages is commonly both tedious and laborious, and the intercourse of the inhabitants of even adjacent hamlets is confined to the periodical festivals which occur at neighbouring temples: on these occasions, again, the meeting is composed wholly of the villagers of the surrounding district, and the presence of individuals from other parts of the hills is viewed almost as an intrusion. This state of restricted intercourse, continued through ages, has tended to preserve a distinctness of character and manners among the mountaineers, who, accordingly, still exhibit the compound of virtues and defects common to agricultural tribes in a rude stage of society. Honest, sober, frugal, patient under fatigue and privations, hospitable, good-humoured, open and usually sincere in their address, they are at the same time extremely indolent, fickle, easily led away by the counsel of others, hasty in pursuing the dictates of passion, even to their own immediate detriment, envious of each other, jealous of strangers, capable of equivocation and petty cunning, and lastly, grossly superstitious. To personal courage the lower order make no pretensions; the high Rajput families, who are most part descended from western adventurers, are in no way deficient in the inherent spirit of their race. Conjugal affection has scarcely any existence in the hills; wives are universally considered and treated as part of the live stock, and little or no importance is attached to the breach of female chastity, excepting when the prejudices of caste may thereby be compromised. To their children, they, however, evince strong affection, and instances of suicide, by fathers as well as mothers, from grief for the loss of a child, are far from uncommon. The indolence of the male sex is insuperable, even by the prospect of gain, and the whole labour of the domestic economy and of agriculture, excepting only ploughing and harrowing, is left to the women; and a rate of wages, greater by one-half than that which exists in the plains, fails in inducing the voluntary attendance of day labourers: the people of this class will, however, without hesitation wander hundreds of miles and spend weeks to gain a few annas by peddling the commodities of the plains. All mountaineers unite in an excessive distrust of the natives of the low country, whom they regard as a race of swindlers and extortioners; the jealousy with which the mountaineers of one pargana view those of another amounts to a spirit of clanship, which feeling may, doubtless, be ascribed to the state of government that, at one time, existed in these hills, when every pargana and sub-division formed a separate and independant principality. Local attachments are very pre-

dominant, and an eventual return to their natal village continues to be the cherished hope of those whom the want of means of subsistence may have compelled to migrate; from the same sentiment the petty landed proprietors entertain an overwhelming affection for their hereditary fields. Of the honesty of the hill people too much praise cannot be given; property of all kinds is left exposed in every way, without fear and without loss: in those districts whence periodical migration to the *Tarāi* takes place, the villages are left with almost a single occupant during half the year, and though a great part of the property of the villagers remain in their houses, no precaution is deemed necessary, except securing the doors against the ingress of animals, which is done by a bar of wood, the use of locks being as yet confined to the higher classes. In their pecuniary transactions with each other, the agricultural classes have rarely recourse to written engagements, bargains concluded by the parties joining hands (*hath marna*) in token of assent prove equally effectual and binding, as if secured by parchment and seals. If exceptions to this general character for honesty exist in the hills, they are to be found only in the class of *doms*, or outcastes, who are commonly of loose and dissipated habits, confirmed, if not acquired, by continued intercourse with the plains. At a former period, the higher orders would appear to have been rapacious, oppressive and vindictive, and acts of violence and bloodshed, perpetrated from motives of rapine or revenge, were of common occurrence. The impotence of the government, which had neither the power to repress outrages, nor to redress injuries, was doubtless the principal cause of these disorders, which, under the strong and vigorous system of the *Goorkhas*, soon ceased, and all classes are now equally conspicuous for their order and submission to public authority. The mountaineers are of a lively disposition, much inclined to singing, dancing and sports; they are also fond of hearing and relating tales, and of puzzling one another with riddles; games of ball are prevented by the nature of the country, but sports of other kinds are numerous; and among them the Englishman will recognize hockey and many other games familiar to his youth. The most common sedentary amusements are *bagh bakri* (fox and geese), *ramchúr* (drafts and chowper); chess and cards (*ganjifa*) are played by the higher classes at *Almora* and *Srinagar*, among whom, more particularly the Brahmins, an inclination for gambling is generally prevalent. The style of dancing has been noticed among the religious ceremonies. The singing is of three kinds, each with its peculiar time and measure; 1st, *bharao*, a species of dramatic recitation in which two or more characters are brought forward, the measures varying with the subject. In this class are also comprised the hymns in honour of the local gods and demigods. 2nd, the *josa* ballads, composed on popular and passing events, the time of which is quick and lively, more particularly in the chorus. 3rd, the *bairi* or *bhagnaol*, a species of duet, sung commonly by a male and a female, who respond to each other in extemporaneous stanzas alternately. The subject has commonly reference to the situation or actual occupation of the parties, clothed in numerous metaphors and similes, drawn chiefly from vegetable products: where the parties are skilful, the *bairi* is made the vehicle of personal praise or satire: this style of singing is highly popular in the *Kumaun* parganas, and it is there a common saying that no

female heart can withstand the seductions of an accomplished *bairi* singer. The measure is slow and plaintive.

The only musical instruments in common use are drums of various kinds, as in the plains, and the shepherd's pipe; this latter is rude and simple, formed from the small hill bambu: its power, as well as that of the performers, appears to be confined to a few notes continually repeated and prolonged: when heard in the glens and dells the melody of this instrument is wild and pleasing.

An attempt to collect the numerous superstitious beliefs current in these hills would be an endless task, the result of which would by no means repay the labour bestowed, as these beliefs are for the most part rude and gross, displaying neither imagination nor refinement in their texture. The mountaineers believe implicitly in the existence of the various tribes of ghosts, evil spirits, demons, goblins, fairies, elves, &c., and have, moreover, the fullest confidence in the powers of sorcery and witchcraft; a few of the most current superstitions, under these several heads, may be stated.

The ghost tribe is divided into numerous varieties; the first and most formidable is the *bhút*, or ghost: individuals who may have died a violent death, whether by murder, execution, drowning, and to whose remains due funeral honours may not have been paid. The *bhút* continues to haunt his descendants for generations in an invisible shape, and requires to be occasionally appeased by sacrifices and offerings. *Masán*, or imps, are the ghosts of young children, the bodies of whom are buried and not burnt, and who prowl about the villages in the shape of bears and other wild animals.

Tola, or will-o'-the-wisps, are the ghosts of bachelors, that is of males who may die at mature age unmarried. The society of the *tolas* is supposed to be condemned by all other classes of ghosts, and they are, accordingly, seen only in wild and solitary places.

Aíri, the ghost of a person killed in hunting, is believed to haunt the forest in which the accident may have occurred, and is heard, from time to time, hallooing to its dogs. To hear the voice of the *aíri* portends some calamity to the hearer.

Acherí, or fairy, the ghosts of young female children: these reside on the tops of the mountains, but descend at dusk to hold their revels in more convenient spots. To fall in with the train at the time is fatal, as the *acherí* punish such intrusions with death: they occasionally also molest those who may cross the sites of their abodes during the day, more particularly females, who may have any red articles of dress on their person at the time, the *acherí* bearing a peculiar antipathy to that colour. When female children are taken suddenly ill, it is immediately concluded that the *acherí* have cast their spell or shadow (*cháyá*) on the child, with the view of adding her ghost to their numbers. The optical illusions and shadows seen in various mountainous countries are also occasionally visible on some of the mountains in this province, which are accordingly celebrated as the peculiar resort of the *acherí*, as the processions of elephants, horses, &c., which sometimes appear on the summits, are naturally ascribed to those ideal beings. A hill opposite to *Srinagar* is celebrated in this respect; the train of shadows which, from time to time, appears to move along its ridge, continues visible for some

minutes, and is, in consequence, viewed by numbers of the inhabitants of the town. It is therefore certain that these shadows originate in physical causes, and are not created by the imagination of individuals. The theory by which this illusion is explained in other places is particularly applicable here, as the shadows in question are invariably seen at the same hour, that is, when the sun is sinking below the horizon.

The *deos*, or demons, form a numerous class, and scarce a village, but has its particular *deo*: some of the trite are obnoxious to men, others to women or children, while a more ignoble race vent their malice on cattle. An account of one of these *deos* will serve as a description of the whole tribe. This demon, called *Rúnia*, haunts the north paraganas of *Kumaun*, removing occasionally from one place to another; in his migrations, he makes use of a large rock for a steed, on which also he nightly perambulates the villages in the vicinity of his residence. Though invisible to the eye, his approach is indicated by the clattering of his massive courser: he molests only females: should he, in his excursions, fall in with, and take a fancy to any woman, her fate is assured; from that moment she is haunted by him incessantly in her dreams, and, gradually wasting away, she falls eventually a victim to his passion. Such is the ancient belief regarding *Rúnia*, and an infatuated conviction of having become the object of his choice is not uncommonly attended with a fatal termination.

The power of occasioning sickness, and even death, by means of incantations (*ghát*) is ascribed to those skilled in witchcraft. The *bogsa*, or sorcerer, is further supposed to be capable of assuming the form of a wild beast (as the man-wolf of Germany) for the purpose of destroying his enemies. An old man residing near *Srinagar*, and practising as a physician, is a most notorious *bogsa*, and is believed by his neighbours to be not less than two hundred years old: the reputation of having devoured many individuals, under the form of a tiger, cost him the loss of his teeth, many of which were extracted, by orders of the then *Raja*, to render him less formidable in his future metamorphoses.

The evil eye has its effects here, as elsewhere, and many cases of sickness are ascribed to its operation. In *Garhwál*, a peculiar superstition exists, which ascribes to inanimate objects the same effects as the evil eye. This is called *bed'h hona*, literally "becoming a mark to," as where a new house, from being built on an eminence, or from its superior height, becomes a prominent object to, and overlooks other houses, the latter, in respect to it, are said to be *bed'h laga*, or "struck," and the sickness or death of the inmates can only be prevented by the lowering or total removal of the obnoxious building. This prejudice has no connexion with the jealous feelings regarding privacy common to the east, as similar effects are ascribed to houses, and even rocks on opposite and distant mountains, as well as to erections in the immediate vicinity. With so many imaginary sources of calamity and sickness, independent of natural causes, the population must have become extinct, had not the means of prevention and cure for the former existed, possessing the full confidence of the inhabitants. Religious ceremonies, sacrifices, exorcism, and counter-charms are resorted to in all cases of sickness ascribed to the malice of ghosts, demons, fairies, and witches. In cases of temporary affection, such as fits, &c., the devil is driven out

either by flogging the possessed with nettles, or by fumigation with some horrible odour. A belief in the temporary and occasional presence of a deity in the bodies of individuals is here universally prevalent, and the superstition applies equally to all the local deities, and to persons of both sexes, of all castes and classes. Individuals subject to the inspiration of some particular deities are, on such occasions, consulted as oracles, but in most instances the fit evaporates in dancing; this consists in the motion of the head or body; at first, slow and gradually quickening, till it becomes convulsive, and beyond the control of the inspired, and is thus continued till utter exhaustion: during this ceremony the excitement is created and kept up by the music of a drum beat by one of the spectators.

Drought, want of fertility in the soil, murrain in cattle, and other calamities incident to husbandry, are here invariably ascribed to the wrath of particular gods, to appease which recourse is had to various ceremonies. In the *Kumaun* districts, offerings and singing, and dancing are resorted to on such occasions: in *Garhwal* the measures pursued with the same view, are of a peculiar nature and deserving of more particular notice. In those villages of which *Káli* is the tutelary divinity, a sacrifice of bull buffaloes is offered up: the number of animals slaughtered on such occasions varies with the means of the inhabitants: each buffalo is successively led to the door of the temple for decapitation the first stroke is inflicted by the principal zamindár, and if not immediately fatal, is followed up by repeated blows from the surrounding crowd, until the animal is despatched, or rather hacked to pieces. In villages dedicated to the protection of *Mahadeva*, propitiatory festivals are held in his honour: at these *badis*, or rope dancers, are engaged to perform on the tight rope (*lang*), or to slide down an inclined rope stretched from the summit of a cliff to the valley beneath and made fast to posts driven into the ground. The *badí* sits astride on a wooden saddle, to which he is tied by thongs: the saddle is similarly secured to the *bast*, or sliding cable, along which it runs, by means of a deep groove, sand bags are tied to the *badí's* feet sufficient to secure his balance, and he is then, after various ceremonies and the sacrifice of a kid, started off. The velocity of his descent is very great, and the saddle, however well greased, emits a volume of smoke throughout the greater part of his progress. The length and inclination of the *bast* necessarily vary with the nature of the cliff, but as the *badí* is remunerated at the rate of a rupee for every hundred cubits, hence termed a *tola*, a correct measurement always takes place: the longest *bast* which has fallen within my observation was twenty-one *tolas*, or 2,100 cubits in length. From the precautions taken as above-mentioned, the only danger to be apprehended by the *badí* is from the breaking of the rope, to provide against which, the latter, commonly from one and a half to two inches in diameter, is made wholly by his own hand: the material used is the *khober* grass. Formerly, if a *badí* fell to the ground in his course, he was immediately dispatched with a sword by the surrounding spectators, but this practice is now, of course, prohibited. No fatal accident has occurred from the performance of this ceremony since 1815, though it is probably celebrated at not less than fifty villages in each year. After the completion of the sliding, the *bast*, or rope, is cut up

and distributed among the inhabitants of the village, who hang the pieces as charms at the eaves of their houses. The hair of the *badī* is also taken and preserved as possessing similar virtues. In being thus made the organ to obtain fertility for the lands of others, the *badī* is supposed to entail sterility on his own; and it is firmly believed that no grain sown with his hand can ever vegetate. Each district has its hereditary *badī*, who is supported by annual contributions on grain from the inhabitants, and by remunerations for his performance at the occasional festival in question.

In the *Kumaun* districts, a practice prevailed at the festival of the *Bagwali*, of the males of several villages meeting together at a particular spot, and there, divided into two parties, engaging with slings. Each party took post on the opposite bank of a stream, the passage of which formed the object of contest: as the mountaineers are generally expert in throwing stones with this instrument, bones were frequently broken, and even fatal accidents sometimes occurred in this sport. The apprehension of incurring a charge of murder in the event of such fatal termination has led to the almost total cessation of the practice since 1815.

APPENDIX.

LIST OF EXPORTS FROM THE HILLS TO THE PLAINS.

Grain, of all kinds. Pulse, ditto ditto. Oil seeds, ditto ditto. Turmeric. Ginger, green and dry. Saffron, Cashmere. Ditto, Hill, (<i>Nagkesar</i>). Hill cardamoms. <i>Mari</i> , frankincense. <i>Ralki</i> . <i>Laljiri</i> . <i>Nerbissi</i> , zedoary. <i>Archi</i> , rhubarb. Cheiraita.	<i>Mitha</i> . Various kinds of bark. Roots and herbs used either for dyes or medicines. <i>Tej pat</i> , leaves of wild cinnamon. Red pepper. <i>Dannas</i> , hill pomegranates. Walnuts and hazelnuts. Pine almonds. Sweet potatoes, <i>guya</i> . Hemp.	Hempen cloth. <i>Chirras</i> . Opium. Ghee. Oil. Honey. Wax. Musk. Hawks. Borax. <i>Silajit</i> , bitumen. <i>Khara mitti</i> , chalk. <i>Harital</i> . Birch bark.	Hill paper. Hill bambus. Wooden vessels. Hides. Cowtails, <i>chaurs</i> . Ponies. Cattle. Gold dust. Iron. Copper in bars. Coarse Larges, <i>pan-khis</i> .
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PRODUCE OF THE TARAI, EXPORTED TO THE PLAINS.

Timbers. Rafters. Planks. Bambus. Oil and sugar mills. Ebony. Firewood.	Wooden vessels. Charcoal. Lime. Gum. Gum lac. <i>Kath</i> . Ghee.	Oil. Grain, of all kinds. Pulse, ditto ditto. Oil seeds, ditto ditto. Sweet potatoes, <i>guya</i> . Turmeric. Red pepper.	Baber grass. Mung ditto. <i>Tat</i> . <i>Bara</i> . <i>Roghen</i> . <i>Bans lochun</i> .
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LIST OF IMPORTS FROM THE PLAINS.

Cotton piece goods, Country and Europe. Cotton prints, do. do. Silk goods. Broad cloth. Cotton and cotton thread. Wool. Blankets.	Tobacco, raw and preserved. <i>Gur</i> , soft sugar, sugar candy. Salt. Spices of all kinds. Betelnut. Cocoanuts. Dried fruits. Soap.	Indigo, lac and other dyes. Alum, potass, &c. Sulphur and various drugs. Hardware of all kinds. Copper in sheets, (Europe). Toys, beads, looking glasses, &c.	Tin. <i>Ranch</i> . Lead. Gunpowder. Coral. Pearls and jewels. Gold and silver laces and thread. Country paper and ink.
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STATEMENT A.

Shewing the number of villages, houses and cattle in the Kumaun Parganas.

NAMES OF PARGANAS.	DETAIL OF VILLAGES.				DETAIL OF HOUSES.				DETAIL OF CATTLE.			
	Khalsa.	Rent-free to individuals.	In religious assignments.	Total of villages.	In khalsa villages.	In rent-free villages.	In assigned villages.	Total of houses.	Buffaloes.	Cows.	Oxen.	Total of cattle.
Páli	1,101	2	23	1,126	2,889	2	140	3,031	4,273	10,523	6,155	20,956
Baramandel	768	45	56	869	3,025	176	133	3,934	7,117	8,593	4,622	20,332
Chonger Kha	409	25	91	525	1,847	47	157	2,051	3,767	7,710	4,200	15,767
Phalda Kote	188	2	3	193	1,314	16	1	1,331	4,134	3,718	2,445	10,297
Dhania Kote	87	...	...	87	1,152	...	...	1,152	4,368	4,148	1,744	10,260
Danpoor	342	5	71	418	835	8	109	952	571	2,188	1,433	4,192
Gangoli	435	37	53	525	1,018	44	67	1,129	237	2,057	1,076	3,370
Kota Chakata	310	...	2	312	2,220	...	10	2,230	7,454	5,221	3,013	15,688
Katoli Marori . . . . .	...	4	125	129	...	18	699	717	1,375	1,595	1,025	3,995
Total of Huzúr Tahsil	3,640	120	424	4,184	14,900	311	1,816	16,527	33,296	45,728	25,803	104,827
Juar Bhote	153	8	1	162	887	78	4	969	164	773	450	1,387
Dharma	61	14	...	75	515	34	...	549	...	226	359	585
Bhote	214	22	1	237	1,402	112	4	1,518	164	999	809	1,972
Káli Kumaun	547	6	29	582	3,474	26	215	3,715	6,066	4,787	4,668	15,321
Dhianíron	107	...	1	108	1,108	...	8	1,116	2,419	1,416	1,679	5,514
Shor	217	...	8	225	1,425	...	30	1,455	858	3,199	2,517	6,574
Stra Askot	238	...	9	247	913	...	22	935	156	2,151	1,462	3,760
Tahsil-darí Káti Kumaun	1,109	6	47	1,162	6,920	26	275	7,221	9,499	11,533	10,326	31,378
Kumaun Parganas	4,963	148	472	5,583	23,222	440	1,595	25,266	42,959	58,280	36,938	138,177

STATEMENT A.—*continued.**Shewing the number of villages, houses and cattle in the Garhwál Parganas.*

NAMES OF PARGANAS.	DETAIL OF VILLAGES.				DETAIL OF HOUSES.				DETAIL OF CATTLE.			
	Khalsa.	Rent-free to individuals.	In religious assignments.	Total of villages.	In khalsa villages.	In rent-free villages.	In assigned villages.	Total of houses.	Buffaloes.	Cows.	Oxen.	Total of cattle.
araseo	569	8	47	624	3,013	24	259	3,306	1,293	7,051	4,764	13,113
Dewal Garh	178	4	22	204	1,536	21	97	1,654	355	4,852	2,767	7,974
Chound Kote	315	...	27	342	1,690	...	151	1,841	829	5,172	2,729	8,729
Nagpúr	351	7	221	579	2,356	64	1,547	4,007	2,093	15,277	4,749	22,119
Ganga Salun	441	...	11	452	1,831	...	54	1,885	373	8,904	2,655	11,992
Puen Khanda	28	...	18	46	461	...	13	474	54	1,168	682	1,904
Tahsildari Srinagar	1,882	19	346	2,247	10,887	109	2,171	13,167	5,002	42,483	18,346	65,831
Cháandpur	338	...	15	353	1,964	...	43	2,007	958	6,869	3,153	10,996
Badhan	248	...	32	280	1,234	...	113	1,347	679	4,055	2,112	6,846
Talla Salan	265	...	19	284	1,066	...	58	1,124	556	7,011	2,299	9,866
Malla Salan	196	...	1	197	996	...	13	1,009	457	3,218	1,829	5,504
Dasoli . . . . .	...	8	88	96	...	43	606	649	584	2,719	791	4,094
Tahsildari Chandpúr	1,047	8	155	1,210	5,260	43	833	6,136	3,234	23,872	10,200	37,306
Garhwál Parganas	2,929	27	501	3,457	16,147	152	3,004	19,303	8,286	66,355	28,546	103,137
TOTAL PROVINCE	7,902	175	973	9,040	39,369	601	4,599	44,569	51,195	124,635	103,293	241,814

STATEMENT B.

Shewing the abstract detail and amount of Revenue fixed by the Goorkha Government for the District now forming the Province of Kumaun, in the Sambat year 1868, corresponding with 1812.

NAMES OF DIVISIONS.	Land Revenue.	Salami (or Nazarana).	Cheekar (or Tax on Cattle).	Mijharl (or Tax on Doms).	Tundkor, (or Tax on Looms.)	Sonya Phagun, or Bhct on Festivals.	Adhami Defiri or Ka-noongo allowances.	Sayer or Customs.	Tumbakhan, Tahsil, or mines and mint duties.	Khursal, (or Kulh Mahals.)	Katbans, (or timbers and bamboos).	Sayer, exclusive of customs.	Asmani firmanl, (or estimated fines and forfeitures).	Total Revenue in Goorkha Rupees.	Total in Furruckabad Kulldar Rupees.
Kumaun	85,525	2,743	2,252	621	50,741	1,360	4,222	7,500	2,400	3,200	1,200	162	2,500	1,64,426	
Garhwāl	82,406	1,147	...	454	1,283	1,495	1,495	10,900	2,401	170	600	200	2,000	1,04,551	
TOTAL PROVINCE	167,931	3,890	2,252	1,075	52,024	2,855	5,717	18,400	4,801	3,370	1,800	362	4,500	268,977	

STATEMENT C.

Exhibiting the quantity of arable land contained in the Province agreeably to the recorded rukba, as reduced by estimates to one common standard.

NAMES OF PARAGANAS.	DETAIL OF VILLAGES.					PRESENT NOMINAL RUKBA.					NOMINAL RUKBA AS REDUCED TO STANDARD BUSEES.				
	Villages in settlement.	Rent-free.	Assigned to temples.	Deserted.	Total.	Included in settlement.	In rent-free villages.	In assigned villages.	In deserted villages.	Total rukba.	Settlement.	Rent-free.	Assigned.	Deserted.	Total.
Pāli	1,101	2	23	29	1,155	7,967	17	295	484	8,763	15,934	34	590	968	17,526
Baramandel	968	45	56	8	877	7,423	467	542	116	8,584	7,423	467	542	116	8,548
Chonger Kha	409	25	91	136	661	5,485	253	622	1,716	8,076	5,485	253	622	1,716	8,076
Phalda Kote	188	2	3	...	193	2,009	20	11	...	2,640	5,218	40	22	...	5,280
Dhanra Kote	87	...	...	1	88	2,272	...	...	14	2,286	4,544	...	...	...	4,572
Danpoor	342	5	71	73	491	3,716	384	294	378	4,772	3,716	384	294	378	4,772
Gangoli	435	37	53	359	884	3,127	208	203	1,169	4,707	3,127	208	203	1,169	4,707
Kota	310	...	2	10	322	11,361	...	52	64	11,447	16,592	...	74	96	16,762
Kālī Kumaun	547	6	29	81	663	11,970	219	594	1,158	13,941	11,970	219	594	1,158	13,941
Dhianiron	107	...	1	5	113	1,819	3	6	36	1,884	1,819	3	...	36	1,864
Shor	217	...	8	139	364	9,094	...	177	1,769	11,044	9,094	...	177	1,769	11,044
Sira	238	...	9	161	408	5,112	...	198	1,398	6,708	5,112	...	198	1,398	6,708
Juwar	153	8	1	59	221	6,624	507	21	917	8,069	6,624	507	21	917	8,069
Dama	61	14	...	76	151	6,266	254	50	2,939	9,509	6,266	254	50	2,939	9,509
Katoli . . . . .	...	4	125	...	129	...	36	1,132	...	1,168	...	72	...	2,169	2,336
KUMAUN	4,963	148	472	1,137	6,720	84,940	2,368	4,197	12,168	1,08,672	101,924	2,441	5,557	12,688	122,610

STATEMENT C—continued.

Exhibiting the quantity of arable land contained in the Province, agreeably to the recorded rukba, as reduced by estimates to one common standard.

NAMES OF PARGANAS.	VILLAGES.					PRESENT NOMINAL RUKBA IN JOOLAS.					NOMINAL RUKBA AS REDUCED TO BUSHES.				
	Villages in settlement.	Rent-free.	Assigned to temples.	Deserted.	Total.	Included in settlement.	In rent-free villages.	In assigned villages.	In deserted villages.	Total.	Settlement.	Rent-free.	Assigned.	Deserted.	Total.
Baraseo . .	569	8	47	66	690	889	10	65	71	1,035	11,868	120	780	852	12,420
Chound Kote .	915	...	27	32	374	431	...	16	29	476	5,124	...	102	348	5,712
Dawal Garh .	178	4	22	163	357	447	8	26	160	641	5,364	96	312	1,020	7,692
Nagpur .	351	7	221	291	870	328	5	208	193	732	9,312	60	2,406	2,316	8,784
Ganga Salun .	441	...	11	61	513	616	...	8	106	730	7,392	...	48	1,272	8,760
Puen Khanda .	24	...	18	19	65	312	...	34	19	369	3,744	...	256	228	4,428
Chandpur .	338	...	15	66	419	726	...	12	329	1,067	8,712	...	144	3,943	12,804
Bhadhan .	248	...	32	48	328	506	...	40	503	1,039	6,072	...	480	6,036	12,468
Tulla Salan .	265	...	19	130	414	344	...	12	204	560	4,128	...	144	2,448	6,720
Mulla Salan .	196	...	1	7	204	199	...	2	68	269	2,388	...	24	816	3,228
	...	8	88	23	119	...	17	334	92	443	...	204	4,008	1,104	5,316
Garhwál' .	2,029	27	501	906	4,363	4,786	40	761	1,774	7,367	57,432	480	9,132	21,268	68,332
TOTAL PRO- VINCE	7,892	175	973	2,043	11,083	...	...	...	...	...	150,356	2,921	14,089	33,976	2,10,942

STATEMENT D.

Exhibiting the pargana land assessment for each year from the conquest, and also for the last Goorkha settlement.

NAMES OF PARGANAS.	No. of villages.	Nominal rukba in standard busces.	Junma of last Goorkha settlement in 1868.	Junma of 1st settlement in 1872.	Junma of 2nd settlement in 1873.	Junma of 3rd settlement in 1874.	Junma of 4th settlement in 1877.	Junma of present year in 1879.	Present number of leases.
Páli	1,101	15,934	27,500	21,075	21,179	25,057	30,024	31,294	1,232
Bara-mandel	768	7,223	14,873	9,496	10,230	11,113	14,557	14,967	716
Chonger Kha	409	5,485	6,512	4,119	4,531	5,098	6,740	6,969	429
Phalda Kote	188	5,218	9,254	6,432	6,665	7,181	7,686	7,754	171
Dhania Kote	87	4,544	9,075	4,922	5,700	6,518	7,332	7,394	116
Danpoor	342	3,716	6,313	3,489	3,888	4,170	4,356	4,478	251
Gangoli	435	3,127	5,547	2,702	3,301	3,307	3,876	3,973	406
Kota	310	16,592	8,045	5,196	5,900	6,372	8,079	9,611	223
Káli Kumañ	547	11,970	17,235	8,696	9,477	10,387	12,022	1,240	610
Dhianiron	107	1,819	7,885	4,374	4,578	5,171	5,596	6,000	134
Shor	217	9,094	5,634	3,501	4,001	4,574	5,487	5,515	356
Sira	238	5,112	5,346	2,655	3,076	3,301	3,755	3,774	177
Juwar	153	6,624	12,390	5,001	5,633	5,313	2,546	2,779	103
Darma	61	6,286	13,405	4,956	5,470	4,816	1,181	1,225	35
Kumañ	4,063	101,924	149,864	86,071	93,722	102,385	113,246	118,153	5,000
Baraseo	569	11,868	12,018	4,577	6,055	6,670	797	8,002	450
Chound Kote	315	5,124	6,025	3,069	3,629	3,383	4,526	4,559	254
Dewal Garh	179	5,364	1,957	1,334	1,790	2,068	2,399	2,503	159
Nagpur	351	3,912	11,104	3,033	3,900	4,305	5,214	5,355	268
Ganga Salun	441	9,392	11,634	5,384	5,391	6,454	7,087	7,730	439
Puen Khanda	28	3,744	4,700	1,750	1,750	1,750	1,039	1,040	20
Chandpur	338	8,712	20,826	7,763	8,744	8,765	10,876	10,938	348
Bhadan	248	6,072	9,902	3,612	4,305	4,721	5,600	5,920	338
Tulla Salan	265	4,128	5,960	3,147	3,586	3,983	4,922	6,195	354
Mulla Salan	196	2,388	7,132	4,037	4,574	5,172	5,753	6,269	235
Garhwal	2,929	57,432	91,258	37,506	44,224	47,821	56,148	58,511	2,874
TOTAL PROVINCE	7,892	159,356	241,122	123,577	137,946	150,206	169,394	176,064	7,883

Comparative Statement of the Total Receipts in the years 1815-16 and 1822-23.

YEARS.	Land Revenue.	Cession Timbers and Kuth.	Abkaree and Drugs.	Stamps.	Customs, including Bhote Duties.	Profit and Loss.	Total.	Increase.
1815-16	116,577	1,100	60	Not introduced.	14,016	970	132,723	} 403
1822-23	176,664	6,302	500	2,100	Abolished.	560	186,126	

Comparative Statement of Expense of the native establishments in 1815-16 and 1822-23.

YEARS.	Sudder establishment.	Revenue establishment.	Police establishment.	Total annual establishment.	Decrease.
1815-16 . .	9,840	20,216	10,464	40,520	...
1822-23 . .	7,488	9,432	4,344	1,264	19,256

Supplementary statement exhibiting the result of the survey of the khalsa lands and of the quinquennial settlement formed in 1824.

NAMES OF PARGANAS.	RUKBA.			Jumma of the last triennial settlement.	Jumma of the quinquennial settlement.
	Bisis in cultivation.	Bisis waste.	Bisis in Hek Pudban.		
Baramandel	23,805	4,744	1,829	31,293	32,929
Palf Pachaon	15,700	2,062	974	14,976	17,341
Chonger Kha	11,761	7,678	1,377	6,969	8,164
Phalda Kote	9,888	2,695	886	7,795	7,903
Dhania Kote	4,415	769	337	4,481	4,913
Kota Chakata	36,034	51,330	306	9,614	13,345
Ramgurh	1,134	287	90	2,913	2,124
Danpoor	5,475	5,336	664	4,478	5,537
Gangoli	4,277	3,197	446	2,731	3,868
Kali Kumaun	26,555	51,615	2,168	12,559	15,053
Dhianiron	6,564	12,160	346	5,999	7,067
Shor	7,740	4,804	715	5,527	6,176
Sira Kote	8,176	4,686	673	5,025	4,660
Total Kumaun	161,523	151,378	20,815	114,315	129,080
Baraseo	6,843	7,510	...	8,017	10,053
Chound Kote	2,588	1,916	...	4,563	5,566
Dewal Garh	2,281	2,747	...	2,504	3,113
Nagpur	4,791	2,831	...	5,354	6,272
Ganga Salan	4,220	3,815	...	7,736	8,922
Chandpur	10,518	3,970	...	10,938	12,514
Badhan	7,470	4,880	...	5,919	3,697
Mulla Salun	3,251	707	...	6,002	6,593
Tulla Salan	4,239	1,755	...	6,461	7,935
Total Garhwál	46,205	30,135	...	57,498	66,366
Bhot Maháls	7,582	5,760	675	5,042	5,812
TOTAL PROVINCE	215,310	187,273	11,490	176,856	201,258

STATISTICAL REPORT

ON THE

BHOTEA MAHALS OF KUMAUN,

By GEORGE WILLIAM TRAILL, Esq.,

Commissioner for the Affairs of Kumaun.

THE name of *Bhote* is here, properly speaking, applicable only to the *Himalaya* ranges, which once formed a part of the adjacent *Thibet* province of *Bhote*. Since the annexation of that tract to the States of *Kumaun* and *Garhwál*, a portion of the neighbouring pargana has been incorporated with the several *Bhote* maháls. These villages have mostly continued in the occupation of the Hindu proprietors, and as they offer no peculiarities in regard to produce or management, no further notice of them will be taken in the present report, which will, consequently, refer solely to *Bhote* in its restricted sense.

The northern boundary, as recognised by the *Thibet* Government, extends to the commencement of the table-land: for the southern boundary the opposite base of the *Himalaya* range may be assigned. With these limits, *Bhote* may be estimated as forming one-third of the province. The southern line of demarcation is by no means continued or well defined, intervals between the snowy peak presenting themselves in the neighbourhood of the principal rivers; the most considerable of these occurs at the foot of the *Niti* pass, where the line of perpetual snow recedes fully a quarter of a degree to the north.

At the intervals in question are found the mouths of the *Tartar* passes, five in number, and commencing from the west, as follows:—

<i>Mána</i> , on the <i>Saraswatí</i> . . .	} branches of the <i>Ganges</i> .
<i>Niti</i> , on the <i>Dulí</i> . . .	
<i>Jewar</i> , on the <i>Gaurí</i> . . .	} branches of the <i>Sarda</i> or <i>Gogra</i> .
<i>Darma</i> , on the <i>Dhoulí</i> . . .	
<i>Byans</i> , on the <i>Káli</i> . . .	

The productive and habitable portion of *Bhote* is confined to the passes and their immediate neighbourhood, and does not exceed a sixteenth of its total extent; the remainder consists of snow or barren rocks.

The minimum elevation in the several passes may be taken at 6,000 feet above the sea, while at their crests the height varies from

above 20,000 feet on *Mána* to about 15,000 feet on *Byans*. The altitudes of the peaks have been calculated by Captain Webb; the maximum appears to be above 25,000 feet.*

The paths to the passes continue along the upper part of the rivers above-mentioned till near the crest of the ridge, which is crossed in those parts offering least difficulty in the ascent, and it is here only that snow is not met with during the season of intercourse. Roads of communication through the *Himalaya* unite the passes from east to west, but these are passable during a few days only in each year, and are considered at all times as dangerous by the *Bhoteas* themselves. Roads of this description formerly used are now impracticable owing to the increase of snow. The interior of the *Himalaya*, except at the passes and paths in question, is inaccessible, and appears to be daily becoming more so from the gradual extension of the zone of perpetual snow. The *Bhoteas* bear universal testimony to the fact of such extension, and point out ridges now never free from snow, which, within the memory of man, were clothed with forest and afforded periodical pastures for sheep; they even state that the avalanches detached from the lofty peaks occasionally present pieces of wood frozen in their centre.

The roads in the passes are carried as near as possible to the margin of the river, and only deviate from thence as a last resource, where a rocky precipice, impassable by other means, presents itself. Obstructions of this nature, which are here frequent, are, if feasible, avoided by means of bridges; as they are surmounted by the aid of a scaffolding formed of spars and supported by joists, fastened horizontally in the face of the rock. This expedient is only pursued where natural crevices or ledges are available. Where a passage over the obstruction is inevitable, a considerable detour is usually necessary for that purpose, and the road in these cases is always difficult and sometimes attended with danger.

The bridges are of the *Sunga* kind, and, being intended for the passage of laden animals, they are made with greater attention and better materials than are commonly given by the zamindárs of other parts of the province to such erections. In the early part of the season, natural bridges of snow, formed from the accumulation of avalanches, abound, more particularly in the upper part of the gháts, where the stream is invisible during much of its course.

The frequency of mountain slips (*paiza*) renders the preservation of the road an object of constant toil to the *Bhoteas*. By accidents of this nature the course of the river is sometimes completely blocked up for two or three successive days, and every part of the pathway within its reach is swept away by the accumulated torrent, not an atom of soil being left on which to found a new road; on forming the latter a deviation from the old line and level becomes necessary in consequence.

The passes, taking their whole extent, may be said to be barely practicable. The *Bhoteas* travel through them without difficulty under burthens, but natives of other quarters of the hills are compelled in many places to proceed with the utmost caution, even without loads; at such points animals of every description require the assistance of

* The height of the peak Nanda Devi is by Captain Webb's operations 25,669 feet; by Major Hodgson and Captain Herbert's, 25,749; mean height 25,709.

manual labour ; the larger kinds, such as ponies and cattle, are raised or lowered, according to the nature of the obstruction, by means of slings passed round their bodies.

Comparatively speaking, the *Niti* is considered as the best, the *Jewar* as the most difficult, pass in this province. A tradition is here current that, when *Bhote* was originally conquered by the *Kumaun* power, a road was formed by the invading army to facilitate its progress through the ghát ; this operation the commander (Raja Baz Bahadur Chaud) is said to have personally superintended, paying a rupee with his own hand for every cup-full of earth brought to the spot. This tale doubtless partakes of the usual style of Eastern hyperbole, but it is deprived of much of its apparent exaggeration on inspection of the country in that quarter. During the rainy season, to insecurity under foot must be added insecurity over head. Fragments of rock (*gull*) and avalanches (*huin gull*) are continually detached from the impending cliffs, and annually occasion fatal accidents in each of the gháts.

The *Bhote* maháls present only fifty-nine villages within the gháts distributed as under-mentioned ; comparatively speaking these are of good size : the village of *Milam* alone (in the *Jewar* pass) contains near two hundred houses—a number greater than is to be found in any other village in the province.

	No. of Villages.	No. of Houses.
Mána	3	125
Niti	10	219
Jewar	13	455
Darma	24	342
Byans	9	184
Total	59	1,325

The houses are commonly large, consisting of two or more storeys substantially built of stone, with sloping roofs of slate, planks, or gravel beat smooth ; where this last material is made use of, a previous layer of birch bark is requisite to render the roof water-proof. In the choice of a site for building, security from avalanches forms the primary consideration, but even the greatest foresight sometimes proves vain. In 1822 more than twenty houses were swept away by an avalanche in the village of *Mana*, although it is at least two miles distant from the peak whence the destructive mass must have proceeded. This catastrophe took place fortunately during the periodical absence of the inhabitants.

No complete enumeration has been made of the population in *Bhote*, but sufficient data exist for computing the average of residents in each house to exceed seven. The *Bhoteas* are generally in good circumstances, and many individuals possess one or more slaves or domestics, who, with their families, live under the same roof with their masters. This estimate will give a total of near ten thousand inhabitants, of whom probably nine-tenths are *Bhoteas* and one-tenth natives of other parts, chiefly artificers of low caste. The

Bhoteas who reside permanently in the villages at the mouth of the *ghât*, and not included in the foregoing, may be estimated at about five hundred. Prejudices in regard to caste, joined to the jealousy of the *Bhoteas* for their commercial monopoly, prevent the permanent establishment of *Hindus* within the *ghâts*; by the latter cause also further emigrations from *Thibet* are impeded.

The following brief view of the climate must be understood as solely applicable to the habitable parts. The state of temperature in the elevated portion contiguous to, or within the zone of, perpetual congelation, will only be cursorily noticed, as influencing the productions of the soil.

In the absence of a regular series of observations, general remarks only can be offered. During fully half the year the surface is wholly covered with snow; this begins to be about the end of September, and continues to accumulate to the beginning of April. Thaw then becomes predominant, though partial falls occur till even late in May. In open and level situations, unaffected by drifts or avalanches, the bed of snow which at its maximum depth varies in different years, from six to twelve feet, is wholly dissipated by the first week in June; in ravines and hollows it does not entirely disappear before the middle of July. The seasons of spring, summer, and autumn are comprised within five months from May to September, inclusive; but an interval of four months, without a fall of snow, is rare. During these seasons the thermometer (Fahrenheit) at sunrise ranges from 40° to 55°, and at mid-day from 65° to 75° in the shade, and from 90° to 110° in the sun.

Towards the middle of August the temperature becomes precarious and liable to sudden changes consequent on the state of weather which may prevail on the surrounding heights, falls of snow in that quarter producing slight frosts in the neighbouring valleys; by such occurrences the ripening crops are sometimes wholly burnt up. The *Bhoteas* firmly believe that falls of snow may be induced by concussions in the air. The use of fire-arms, musical instruments, and in *Darma* even the scrubbing of metal vessels, are prohibited in the neighbourhood of villages.

Rain is here neither heavy nor frequent; there is, however, a constant succession of dense clouds and mists.

The soil is commonly black and contains much decayed vegetable matter washed down by the melted snows; it would, however, appear to require large supplies of manure to render it productive. The surface is everywhere extremely stony.

After the preceding notice of the climate it is almost superfluous to mention that only one crop is obtained in each year, the agricultural products are *phapar* and *ugal* (two varieties of buck wheat) *uü jao* and *jao* (beardless and common barley). Wheat and *marisa* (a species of amaranthus) are partially cultivated. In the richest and best-watered lands barley yields a return of from twenty to forty-fold, according as the temperature may be affected by the proximity of snow. In the poor lands, which may not be capable of irrigation, from three to six for one is the average produce. The *phapar*, which does not require irrigation, gives from thirty to forty-fold.

Both wheat and *marsa* are uncertain, the crop in many seasons never reaching maturity, and in the most favourable years being far from abundant. *Phapar* would appear to be indigenous, as it is to be found wild on all high mountains.

The operations and implements of husbandry present no novelties: the ploughing commences as early as the melting of the snow will admit, and the sowing is commonly completed by the first week in June. By the middle of September the crop is ready for the sickle: to this period the irrigation of the wheat and barley is continued, the streams of melted snow being directed for that purpose whenever available. Severe winters, attended with heavy snows, prove more or less injurious in their consequences to the succeeding crops. The *Bhote* villages are all situated on the northern side of the great chain of *Himalaya* peaks, and are all, in some degree, subject to the influence of its snows and of its shade. By any unusual accumulation of snow on the summit the inferior bed is forced down, and with it the influence of, if not the line of, perpetual congelation itself descends: those villages which are contiguous to the peaks, and are unsheltered by intervening heights, suffer severely from such occurrence, as it sometimes requires the heat of more than one summer to throw back the snow to its former level. The village of *Iaspa*, in the *Jewar* ghât, has been rendered wholly unproductive during two years by an accident of this kind. This village lies on the northern base of the great peak of *Nunda Devi*, but is the southernmost and least elevated within the ghât: the peculiarities of its situation as the link of connection between *Hindustan* and *Tartary*, and the proximity of a still more sterile country in the latter, could alone induce cultivation in a tract where production is always precarious and never abundant.

Turnips and leeks are the only vegetables raised in *Bhote*, but many useful roots and herbs are spontaneously produced: among these are the wild garlic, celery, rhubarb, frankincense (*mari* or *balchar*), *laljari*, *chora*, *bhotkes*, and *katki*, objects of export to *Hindustan*. The rhubarb is somewhat inferior in its colour and properties to the Turkey, and the *Bhoteas* do not take it inwardly, though they apply the powder to wounds and bruises: it is also used as an ingredient in the formation of a red dye, in conjunction with *manjith* and *potash*. The *manjith* is here extremely abundant, but, except for local consumption, is in no demand.

The indigenous fruits are gooseberries, currants, red and white, raspberries, strawberries and pears, none of which receive culture. Apricots and peaches have been partially introduced by the *Bhoteas*, but attain neither size nor flavour. Walnuts and hazelnuts are common in the low grounds; the nut of the former contains little or no kernel; the latter is small, but well tasted.

The forests in the southern and least elevated parts of the ghât offer many varieties of trees common to other parts of the province; the most flourishing of these are the oaks and pines of different kinds. Specimens of the *deodar*, pine, and of the *suryi*, or arbor vitæ, with trunks of from twenty to twenty-five feet in circumference, are by no means uncommon.

With the increase of elevation a gradual change in the composition of the forest takes place: to red rhododendrons, *deodars*, and oaks

succeed the *raissala*, or king pine, *thuners*, or yew, *naspati*,* or white rhododendron, and *bindhara*, or juniper, while above all is found the *bhoj*, or birch, on the very verge of perpetual snow.

The bark of this latter is highly useful as a substitute for paper and for other domestic purposes, and is exported in considerable quantities to the plains. The sprigs of the *bindhara* (juniper) and of the *surgi* (arbor vitæ) are used in the preparation of yeast (*balma*). The most common shrubs are the *parpinja* (ground cypress), dog roses, red and white, and sweet briar.

Flowers are plentiful, more particularly the iris and anemone.

The domestic animals are horned cattle, ponies, sheep, goats, dogs, and cats.

The horned cattle are of three kinds: 1st, the common hill black cattle, of which a few are carried up for the supply of milk, and of agricultural labour; 2ndly, the *sura gai*, or yak, imported from Tartary, chiefly for the purpose of carriage, for which it is well adapted by its strength; its employment is, however, restricted to the *Himalaya*, owing to its extreme susceptibility of heat and moisture; the third kind consists of mules bred between the two foregoing species. Where the sire is a yak, the produce is called *jabbu*, and in the opposite cross it is called *garyo*. These breed freely together, or with the parent stock; but in the former case the race degenerates; in the latter, the produce resumes the character of the parent, into which it may be re-bred. Of these mules, the *jabbu* is the most valuable, being found to possess the good qualities of both parents in an essential degree. The value of the yak and of the *jabbu* is nearly the same, from fifteen to thirty rupees for each animal.

Sheep and goats are numerous, and form the principal means of transport; they are not, however, bred to any great extent by the *Bhoteas*, but are purchased by them in the villages along the south base of the *Himalaya*, the animals of that quarter alone being found capable of standing the changes of climate and the unceasing labour to which their employment subjects them.

The pasture on the ranges adjoining to the *Himalaya* is found in a peculiar degree nutritive to sheep; on the melting of the winter snows, towards the end of March, these mountains, which, though lofty, are by no means precipitous, become covered with verdure, and are then resorted to by the flocks of the neighbourhood. A few days are said to suffice to restore the animals to condition, though ever so much reduced by the fasts and rigors of the preceding winter. The grass of these pastures is distinguished by the shepherds under a particular name and has the universal reputation of being inexhaustible, the growth during the night being said to compensate fully for the consumption of the day. The flocks continue here till the commencement of the rains, when they are driven to less rich pastures on the more southern ridges; with the setting-in of winter they return to the villages. During this season the sheep are compelled to browse with the goats, branches, chiefly of the oak, being cut down for them. The use of *bhust* is here unknown, though the animals are turned into the stubble fields; neither is hay,

* *Naspati*, so called from the leaf being used dry and pounded as snuff.

though stored in small quantities for cattle, ever given to sheep. In some parts of *Garhwāl* the leaves of trees, particularly of the mulberry, are dried and stocked in autumn to serve as fodder for the winter. The *kirumu*, or mulberry, is there consequently much valued, and the property in its foliage forms an object of sale and purchase distinct from the land.

While on the mountains the flocks are secured during the night in folds: these are situated along the ridges, and, being intended for annual resort, are substantially built with layers of dry stone; the wall is raised to nine or ten feet, so as to exclude beasts of prey; only a single door of entrance is left, and that of the smallest dimensions, with the same view, as the leopards, when the door is high, break it down without difficulty by leaping against it. In the interior, sloping *ch'happers* are erected along one or more sides according to the number of animals to be sheltered. Every village has commonly its separate fold at each of the periodical pastures; the ridges in question consequently exhibit the appearance of a chain of fortified posts, the resemblance being increased by the individual sites of these erections, which, with a view to facility of draining, are placed on the summits of rising grounds.

The wool is of good quality, and is wholly consumed on the spot in the manufacture of blankets.

The sheep carries a burthen of from five to eight seers, and the goat from six to twelve seers; all dry commodities, the weight of which can be equally apportioned on both sides, may be conveyed on these animals. Grain, borax, salt, *gúr* and such articles are sewn up in small saddle bags, called *kurbik*, made of worsted and cased with leather; these are laid across the back, and are secured merely by a crupper and a breast band. Wool and other products of the same description are formed into similar packages and loaded in the same mode, but without bags. Laden sheep on short journeys can accomplish seven or eight miles a day; but for a continuance cannot keep up a greater rate than five miles. They travel only for a short time in the morning and in the evening; during the heat of the day they are unloaded and suffered to graze. Goats are chosen, from their superior boldness and activity, as leaders of the flock, and are furnished with bells.

The common diseases of sheep, such as rot, mange, small-pox, &c., are all here prevalent, and in some years extremely destructive; the goats are further liable in wet weather to a species of *barsati*, called *khuri*, which frequently terminates in the loss of the hoofs.

The casualties are further augmented by exposure and fatigue, by accidents, and by wild beasts; and as the females—even those with young at their feet—are not exempted from labour, it can be a matter of no surprise that the *Bhotea* annually finds himself called on to make a fresh outlay for keeping up his stock. Many of the *Jewari Bhoteas* possess flocks of *Thibet* sheep; this is a powerful, long-legged animal, resembling the Iceland ram, and similarly subject to produce an additional number of horns, individuals being sometimes found with as many as five horns. This sheep carries from fifteen to twenty seers; its wool is also of a superior kind, known in commerce under the name of *bayengi*, and the price is at the same time not greater than that of the common hill sheep; these considerations would lead to its exclusive

introduction were it found capable of enduring the change of climate, but failure in this latter point restricts its employment, as in the *yak*, to the *Himalaya* and its native country. These flocks are, in consequence, kept by their owners at some adjoining village in *Thibet*, and are brought into use on the opening of the upper part of the ghât. The goats consumed for food and sacrifices are also procured from *Thibet*; they are of the description which yields the shawl wool, and are to be purchased there at from twelve annas to two rupees each.

The horses in use here are small stout ponies of *Tartar* breed, called *gunts*; these animals are remarkably sure-footed, and consequently well adapted for the rocky and precipitous roads of the hills; they have the further merit of not requiring shoes, and are invariably ridden unshod. The price has of late years been much enhanced by the demand of European gentlemen; a pony of good qualifications not being procurable for less than from sixty to one hundred rupees,—nearly treble the former rates.

Dogs are of two species: the *Thibet*, a large animal with a shaggy coat, kept for guarding sheep against the depredations of wild beasts; and the hill *shikari*, or hunting dog, which does not differ in appearance from the common pariah dog of the plains, but is valuable from his qualifications for the chase. They are commonly used singly, or at most in pairs, and from their perseverance and goodness of nose are generally successful in their pursuit of game. The deer, when raised, is driven by them down into the glen, where a part of the hunters lie in wait armed with spears or matchlocks. The *Bhoteas* are particularly fond of this sport, and pay comparatively large prices for dogs of good character. To improve the breed, they sometimes cross the *shikari* dog with the *bownsa* or *koya* (wild-dog) caught young and reared with that view. This animal cannot be made available for hunting, as it seizes indiscriminately on every animal, whether wild or domestic, which comes in view.

Dogs of the *Thibet* breed are subject to hydrophobia: the treatment employed by the *Bhoteas* in cases of bites from animals in that state is simple and said to be generally efficacious: the part bitten is immediately subjected to the operation of burning, either by *guls*, or by a red hot iron, and a ligature is at the same time tied above the wound. For the space of fifteen days, the patient is debarred from the use of salt, spices, and heating food, and for the same period is daily magnetized by some skilful adept. The efficacy of the treatment depends on the actual cautery. The magnetism is not likely to be of much use. Of the success of this system of treatment an instance fell under my own observation, in which not a shadow of doubt could exist of the rabidness of the animal by which the bite was inflicted.

The wild animals peculiar to *Bhote* are the *barji*, or tawny bear, said to be white in winter; this animal exceeds the common black species in size, and is carnivorous. *Bharal* (wild sheep) found only in the loftiest parts of the *Himalaya*, its size is that of the hill ram, colour grey, with black points, hair thick and wiry, horns remarkably large and heavy, but curled as in the common ram. Vulgar fame represents this animal as falling ultimately a victim to the weight of his horns, being rendered thereby incapable of moving. *Kusturi* (musk deer)

requires no description; it abounds along the base of the *Himalaya* where it is in a great measure secured from the pursuit of hunters by the difficulties of the country; but for this circumstance the value of its produce would probably have long since led to its extermination. The quantity and quality of the musk are supposed to depend on the animal not being wounded previous to the excision of the bag. Recourse is consequently very rarely had to fire-arms for its destruction. Pit-falls and snares are the means commonly resorted to for this purpose. In the latter mode a fence of thick bushes is carried along the face of the mountain, a few small openings being left at distant intervals; in these are set the snares, and the animals are caught when descending at night to feed. A few are occasionally run down by dogs. Musk sells on the spot at from 8 to 12 rupees the tola. The number of deer killed in a season seldom probably amounts to a hundred, though from the impositions practised in the sale of this article, fully double that number of musk bags, exclusive of those imported from Tartary, are annually disposed of in this province. *Bhita* (marmot) a small brown kind, numerous in the upper parts of the ghâts, *kukar* (ferret), small, of an orange color, abounds in the villages, where it burrows in the walls of the houses: zeal in destroying rats secures to it the protection of the inhabitants. The rats are numerous; they offer the peculiarity of tails not exceeding half an inch in length. Most of the animals here enumerated have the reputation, as noticed in the case of the *bargi*, of assuming in winter the appearance of the surrounding snow. The inaccessibility of the interior during that season renders the ascertainment of this fact difficult.

The birds peculiar to *Bhote* consist of the falcon and hawk, which breed on the southern ranges; these birds once formed an article of profitable export to Hindustan, but the demand is now trifling. They are caught in decoys called *kothas*, which are formed by a wall of netting erected on three sides, the fourth side and top being left open; on this side the fowler lies concealed and by suddenly emerging when the hawk stoops to seize the bait, drives it in rising against the nets. The bait used is commonly a pigeon. The spots adapted for these *kothas*, and at the same time the resort of the hawks, are far from numerous; they are all situated on high and open ridges, far removed from the villages. *Himn Wâl* (bird of snow), the ptarmigan. *Mukao*, wild pigeon, mottled black and white. *Kyang*, cornish chough, easily known from the common jackdaw, by its bright scarlet bill and legs. During the summer season many of the common species of birds, large and small, migrate thither.

Neither fish nor reptiles of any kind exist.

Insects are far from abundant, although they swarm along the contiguous ranges.

The *bhaunr*, or wild bee, which builds its nests in the southern parts of the *Himalaya*, has been already noticed.

Granite and quartz appear to be the prevailing descriptions of rock. The only minerals yet discovered are iron, sulphur and yellow arsenic. The ore of the former abounds, but is used only for red colouring matter; the second is found in two or three hot springs at the mouth of the

Jewar pass, but not in sufficient quantity to repay the labour of working for. The yellow arsenic is dug for in two or three places within the *Darma* and *Jewar* ghâts, but the aggregate produce is trifling.

Rock crystal is common, and specimens of considerable magnitude are occasionally procured. Fossil bones and organic remains exist in the most elevated parts of the ghâts. The former, here called *Bijli Har* (lightning bones), are chiefly found at the crest of the *Niti* pass; the latter, called *Chakar Patar*, from its resemblance to a wheel, is procured in a ravine on the northern face of the *Mána* pass. In both instances the elevation may be assumed at 17,000 feet above the sea.

Hot springs are numerous throughout the *Himalaya* chain; the temperature is found nearly the same in all, from 130° to 138° of Fahrenheit. No volcano is positively known to exist, but there are grounds for suspecting that the *Nanda Devi* peak contains something of the kind; the *Bhoteas* and natives of the neighbouring districts bear unanimous testimony to the occasional appearance of smoke on its summit: this is attributed by them to the actual residence of a deity, and has accordingly invested that peak with particular sanctity. A religious *méla* is held every twelfth year at the highest accessible point, which is, however, about a mile from the summit: further progress is rendered impossible by a wall of perpendicular ice. The dangers and difficulties incurred by the pilgrims are represented as most appalling, and of the many hundreds who start at each successive period, not fifty find courage to complete the enterprise. Under these circumstances it is scarcely possible that the question of a crater can be ever decided by actual inspection. It is but just to add that the extreme altitude of this peak (already noticed) joined to its monolithic appearance might, independent of any other considerations, have rendered it sacred in Hindu Mythology.

Personal appearance, language, religion, customs, and tradition, all unite in pointing the origin of the present inhabitants to the adjoining Tartar province of *Thibet*.

In the *Mána*, *Niti*, *Jewar*, and *Byans* passes, the principal *Bhoteas* still trace the emigration of their individual ancestors from some one of the villages or towns in that quarter. The colonization of these ghâts would not appear to have taken place simultaneously throughout their extent: the first body of emigrants established itself in the villages at the mouth of the ghât from which the Hindu occupants were forcibly driven, the remaining villages were settled by succeeding adventurers at different intervals, and migration continued to be directed thither till the final dismemberment of the *Himalaya* chain from *Thibet*. The intimate intercourse which has continued to subsist with the mother country since that event has prevented a variation in language, and the dialect spoken in those ghâts is strictly that of the adjoining Tartar tribe.

These observations do not apply to the *Darma ghât*: its inhabitants, though equally of Tartar origin, are traditionally derived from a different race, and their settlement is traced through the circuitous route of Hindustan. They are here considered as the descendants of a body of Mongol Tartars, which was left to secure possession of *Kumaun* after its subjection to TIMUR. This force, thinned by disease and the sword,

ultimately retreated to the *Darma* pass and there formed a permanent establishment.

The histories of *TIMUR* mention the subjugation of these hills by one of his *Atabegs*, a fact which is also confirmed by the local records: these consist of little more than an enumeration of former *Rajas*, with the duration of their respective reigns; they, however, note an *inter-regnum* of about twenty years, during which the Mogul sway continued. Vestiges of this race are still found in the centre of the province, particularly at *Dewara* and *Bágesar*, consisting of tombs constructed with large flat tiles, and in other respects substantially built; these cannot, consequently, be attributed to the aborigines, who were too rude to have made use of tiles or bricks for any purpose, while they differ both in form and appearance from the graves of *Jogís*, the only class of *Hindus* which adopts sepulture. It is therefore to *Tartars* or *Mahomedans* only that these graves can be ascribed. The extreme sanctity of *Bágesar*, a principal *Prag*, or *Jamtran*, precludes the supposition that either of these sects would have been suffered, as subjects of a *Hindu* government, to pollute that place with their dead, while the *Mahomedans*, as is well known, were never able to effect any conquests within these hills. By the natives these tombs* are called *Mogul*. The *Darma Bhoteas*, from the association of the *Mahomedan* creed with the name of *Mogul*, repel as an insult the extraction here attributed to them; they are, nevertheless, unable to assign any other, while the difference in language, customs and dress, particularly of the females, proves that they could not have had a common origin with the other *Bhoteas*. No opportunity has been offered for comparing the *Darma* dialect with that of the *Moguls*.

The religion of the *Bhoteas* has been naturally influenced by their peculiar situation and pursuits, subjected to a government, which, as regarded the infringement of its religious tenets, was ever intolerant. The *Bhoteas* have been compelled to conform with the *Hindu* prejudices; continued intercourse with the latter sect has also led to a gradual adoption of many of its superstitions, while the annual communications maintained with *Thibet* have served to keep alive the belief of their forefathers. The *Bhoteas* may now be regarded as pantheists, paying equal adoration at every temple, whether erected by the followers of *Brakma*, of *Buddh*, or of the *Lama*. The only temples in *Bhot* are small rude buildings erected with loose stones, merely sufficient to shelter the idol. The *Bhoteas* have no priests of their own caste, but avail themselves, according to circumstances, of the services of a *Brahmin* or of a *Lama*. Among the *Darma Bhoteas* divination is practised; the omens are taken from the reeking liver of a goat or sheep, sacrificed for the purpose, by ripping up its belly. No undertaking of importance is commenced without this ceremony; when the first augury proves unfavourable, fresh animals are sacrificed and further inspections made; the result of the majority of omens decides the question. The office of diviner appears to be assumed indiscriminately by all males of good age; certain previous purifications are undergone on each occasion.

* Gold ornaments and arms are reported to have been occasionally found in them, several graves have been exposed in digging foundations at *Bagesar* since 1815, but they contained only small earthenware lamps.

The *Bhoteas* ought necessarily to have no distinctions of caste: the *Mána Nêti*, and *Jewar Bhoteas*, however, pretend to consider those of the *Darma* and *Byans* ghâts as an inferior sect, and neither eat nor intermarry with them. The descendants of the first colonists in the villages at the mouths of the ghâts, who now confine their pursuits to agriculture, and maintain no direct intercourse with *Thibet*, affect similar pretensions in regard to the *Bhoteas* within the ghâts, while all unite in assumptions of superiority to the natives of *Thibet*, though, on their annual visits to that country, they are compelled to drink tea at the houses of their several correspondents, such ceremony being there an indispensable preliminary to every commercial dealing. Of late years the *Jewar Bhoteas* have affected to imitate the niceties and scruples of *Hindus* in regard to food, and have assumed the designation of *Sinh*, but they have derived no consideration from these pretensions, and continue to be regarded with abhorrence by the *Hindus*, as descendants from a cow-killing race. The policy which may have dictated this line of conduct having now ceased, with the abrogation of the Brahminical government, it may be expected that these pretensions will gradually disappear, and that the *Bhoteas* will relapse into the unscrupulous habits of their Tartar ancestors.

In the institution of marriage, the inclinations and will of the female appear to have greater weight than is common in the east, both in regard to the formation of such engagements, and in the subsequent domestic management. Contracts are formed at an early age, but the marriage is not commonly concluded till the parties arrive at maturity. Should the female in the meantime make a choice for herself, the previous contract is compromised by the payment of a sum of money. The consideration given by the bridegroom to the father of the bride varies from three hundred to one thousand rupees: a corresponding portion is returned, which consists of domestic stock, live and dead, and in some of the ghâts is considered as the property of the wife, by whom it is managed for her own benefit. The females are chiefly employed in weaving blankets and coarse serges; the produce of their looms, after supplying the family with clothing, is also in a great measure at their own disposal. The nuptial ceremonies are uninteresting; they are invariably accompanied with riot and drunkenness.

The *Bhoteas* universally burn their dead; in *Darma*, this ceremony is performed in the month of *Kartik* only; the bodies of those who die intermediately are committed temporarily to the earth, and, at the appointed season, the remains are taken up and burnt.

On these occasions the heir of the deceased is expected to entertain the whole of his kindred, and is commonly impoverished by the prodigality of the expense incurred. A number of goats and *yaks*, according to his means, are sacrificed at the pile; of the latter animals, one is selected for the particular service of the deceased, and is previously led about with many ceremonies, adorned with flowers and laden with cloth, sugar, spice, and such articles; precedence in the sacrifice is also given to it, and the decapitation is performed by the son-in-law, or some other near relation to the deceased. In the selection of this *yak*, the departed spirit is appealed to, and its choice is supposed to be indicated in the animal which is the first to shake its tail, when the

stall is inspected by the heir. The *Bhoteas* universally profess ext. fall veneration for the manes of their fore-fathers, small monuments to their memory are numerous in the vicinity of villages, generally on the summit of some height; distinguished individuals are further honoured by images of silver or stone, and by the annual celebration of festivals, on days dedicated to the purpose, when the image is carried in procession about the village, and receives offerings and worship. Among the *Darma Bhoteas*, when an individual dies absent from his native village, a clue of worsted is conducted to it from the spot where death occurs. In families of consideration the thread is extended unbroken throughout; by the poorer classes it is only laid, in cases of considerable distance, along difficult parts of the road; the object of this superstition is to enable the departed soul to join the spirits of his ancestors. Suttees occasionally take place in *Jewar*.

The original languages of *Bhote* have been previously noticed; they are current only in verbal intercourse, as scarcely an individual is to be found in *Bhot* capable of reading or writing the *Thibet*, while of the *Darma* dialect it does not appear that any characters were ever in use. In the *Mána*, *Niti*, and *Jewar* passes, the Hindustani has become naturalized, and forms the medium of both colloquial and written communications; in *Darma* it is also current, though not so generally; in *Byans* it has hitherto made only a partial progress, as the necessity for its acquisition commenced at a recent period.

In the division of time, the Hindu method is followed exclusively.

In weighing and measuring commodities, the *Bhoteas* have necessarily two modes of computation, that of the hills and that of *Thibet*; the former has been noticed in a preceding report; of the latter, it will be sufficient to enumerate the denominations which are in most common use.

Gram, salt, borax, &c., are sold by measures of capacity, as follows:

8 handfulls make one *phúrúwa*.
8 *phúrúwa* make one *de*.
12 *de* make one *dobu* or *guama*.

This *dobu* is equivalent to the *kucha maund* of twenty seers; in some articles it contains eighteen *de*. Within the ghâts the articles above-named are also calculated by the *karbich*, or sheep saddle-bag, taken at four *nalis*. Grain is also computed by the—

	<i>Nalis</i> .
<i>Suyattor</i> , large <i>karbich</i> , equal to	20
<i>Swola</i> , or basket, equal to	60
<i>T'hanah</i> , or skin, ditto	60

Wool, sugar, hardware, &c., are weighed by the steel yard, which is divided into *nega*. The *nega* is about ten sicca weight.

Prepared tobacco, gur, &c., are divided into small flat cakes, called *pola*, of which from ten to twelve sell for the rupee.

Cloth is measured by the *thu*, or cubit, or by the *khak*, *khagam*, or breadth.

In fine goods, broad-cloth, chintz, &c., the price is computed at eight *khak*. In coarse calicoes, twenty-eight breadths are required to complete the piece. Broad-cloth is commonly sold by the *baka*,

T^o to tw
 Máke up
 the *phetang*,
 into *phátan*,
 eight rupee

equal
 also called from being the quantity required to
 or name. Gold is calculated by the *larswo*,
 even and a half *masas*. Gold dust, separated
 ed up in a bit of cloth, is current as coin at
phetang. Silver is computed at the *gyú* or
timashi, (three *masas*) and the *gorma*, or current rupee equivalent
 to four *gyú*. The *gyú* is coined at Ladakh, and is of very uncertain
 standard: of late years its metal has been improved. In this province
 it is called *gangatassi*, and passes at the rate of something more than
 five to the milled Farrukhabad rupee. In large payments, ingots, called
lalkola or *doja*, are used, these bear the Lhassa stamp, and are
 very pure silver; the *doja* weighs seven hundred and sixty *gyús*, and
 is current at something less than two hundred rupees.

Bhote for a considerable period subsequent to its colonization, formed
 an integral part of the mother country. The trade carried on by its
 inhabitants rendered them in some degree dependant on the will of
 the neighbouring *Cis-Himalaya* chiefs; but they were long able to repel
 the contracted efforts of the latter made for their subjugation.

The ultimate union of these principalities in the monarchies of
Garhwál and *Kumaun*, about three centuries ago, led to the conquest of
 the *Mána*, *Niti*, *Jewar*, and *Darma* passes by those states respectively.
 The *Byans* pass was severed from the principality of *Júmla* and annexed
 to *Kumaun* by the *Goorkha* power about thirty years past. In becoming
 subject to the *Cis-Himalaya* powers, the *Bhoteas* were by no means
 withdrawn from their allegiance to the parent state, but still continued
 to acknowledge the supremacy of both; an anomalous state of sub-
 jection, which their paramount interests in continuing to be the medium
 of commercial intercourse between *Hindustan* and *Tartary* will tend
 to perpetuate. The price extracted by each government for its pro-
 tection, though much the same in its component details, is very unequal
 in its amount. The revenue demands of the *Thibet* government con-
 sist of *sinh thal*, (land revenue); *ya thal*, (tax on sunshine);
ktún thal, (tax on the profits of trade). These items are all levied
 at fixed and invariable rates. The *sinh thal* is assessed at twelve
polas of *gúr* per *koneh* on the *Khalsa* lands; but as a great portion
 of each village is held rent-free, on former grants, the aggregate pay-
 ments under this head are very trifling. The *ya thal*, which,
 from its name, has probably originated in the migratory habits of
 the Tartars, who, during the winter remove to the warmest situa-
 tions, is assessed at one cake of *bulma*, or dried yeast, per house.
 The above dues are collected by *Thibet* officers, who visit the *ghâts*
 with that view: the whole is received in kind, though the *gúr*
 and yeast, are partly commuted for sugar, grain, spirits and coarse
 calicoes. The *ktún thal* is levied in the shape of transit duties,
ktún kal, at the rate of ten per cent. on grain. These are also
 collected in kind at the first mart visited by the *Bhoteas*; the loads of
 every tenth sheep, together with the wool on its back, are there taken,
 unless commuted by the payment of twenty-seven *polas* of *gúr* per
 sheep. Duties are also levied on some few articles, agreeably to the
 rates fixed by an ancient tariff; commodities not included in that
 schedule pass free. Broad-cloth and many articles, the exportation

of which from hence commenced at a comparatively recent date, fall under the last description. In some cases individuals are subjected to a tax, called *huro*, or plunder, substituted for the *kúun kal*, or transit duties, and levied at nearly the same rates. This from its name should be a species of police tax, an insurance against robbery. The inhabitants of the northern village at the head of each ghât enjoy certain immunities from these duties, and are, moreover, authorized by the Trans-Himalaya government to levy a transit duty of ten per cent. on the salt or borax of the *Thibet* traders visiting the ghât. This duty, as well as the *kúun kal* paid by the *Bhoteas*, is levied only on the first investment of each trader during the season.

In matters of police the *Bhoteas* are held responsible for the communication to the neighbouring authorities of all important transactions which may occur in the *Himalaya* states. The local tribunals take cognizance of all cases brought before them by the *Bhoteas*, whether originating in *Thibet* or elsewhere. In civil proceedings, the decrees of the court written in the *Thibet* character and language, and sealed by the presiding officers, are delivered to the successful parties. A confirmation of these documents where they affect general interests, as also of grants exempting lands from public assessment, are obtained by the parties concerned from succeeding governors. It does not appear that this government ever originates any enquiry into crimes or offences committed by the *Bhoteas* elsewhere than in *Thibet*; nor does it delegate any power, judicial or fiscal, to the *Bhotea* village functionaries. Such are the marks of subjection which the mother country continues to demand from the *Bhoteas*. Those exacted by their Hindu conquerors have ever been more costly and more extensive. On their final subjugation the *Bhot Mahals* were subjected to a tribute in gold dust; the quantity to be paid by each village was ascertained and recorded in *kanch*, or *tola*, *masa*, and *ratti*, the detailed cess fixed under these denominations has since constituted the standard estimate of each village, and represents the modes of measurement in use elsewhere. In *Niti*, the assessment was calculated in *damola*, equivalent to half a *kanch*. The assets made available to the government demand comprised—

- 1st. Profits of trade.
- 2nd. *Tandkar*, or loom tax.
- 3rd. Produce of agriculture.
- 4th. Produce of jungles, (roots and drugs.)
- 5th. Musk.
- 6th. *Kota baz*, hawks.
- 7th. *Bhera*, or wild bees' nests.

In the kanungo records, the original *jama* is made up of separate sums, under these several heads. The aggregate of tribute imposed on each ghât was as follows:

	Kanch.	Masa.	Ratti.
Jewar	133	5	2
Darma	363	1	5
Byans	71	9	0
	Damola.		
Niti	206	0	0

Mána appears to have been from the first granted in religious assignment to the temple of *Badrinath* therein situate. *Byans*, as

before noticed, was only conquered a few years past by the *Goorkhas*; the *jama* paid to its former government, *Jumla*, has been assumed with the view to comparison. The rents of two villages in that ghât, which, as being east of the *Kâli* river, fall within the *Goorkha* territories, are excluded. The above formed the ordinary revenue. The *Bhoteas* were at the same time equally liable with other subjects to the extraordinary demands in the shape of aids and reliefs on occasions of the marriage of the sovereign, or of his son or daughter, of war, &c. But as their assessment included a tax on trade, they were exempted from the payment of transit and bazar duties throughout the dominions of their prince.

The villages below the ghâts incorporated with these *mahâls* were subjected to the same system of assessment, the only variation being in the detail of assets, of which profits of trade form no part. The absence of this item is compensated by the increase under the head of agriculture arising from an additional crop. As a considerable proportion of the land in these villages has been gradually acquired by the *Bhoteas* in property, either through grants or purchases, a view of the amount of their rents will not be irrelevant—

	Kanch.	Masa.	Ratti.
Jewar	398	5	6
Darma	42	7	0
	Damola.		
Niti	125	0	0

This last sum is exclusive of the rents of *Joshimath* and other villages assigned to *Badrinâth*, but which form a part of the district of *Paenkhanda*, in which the *Niti* pass is also included; the latter name, from being more generally known, has been here adopted.

Mutual convenience naturally led to the commutation of the original article of tribute. The equivalent in silver was settled at twelve rupees the *kanch*, and a fixed and permanent valuation was made of various commodities, the produce of *Thibet* or of *Bhote*, which were received in payment: as the market prices of these articles fell below the rates in the original schedule, it became the object of the *Bhoteas* to extend their payments in them: the proportion was ultimately established at one-half in kind, and the rest in coin; and in the event of the *Bhoteas* being required to pay the whole of their assessment in money, a deduction of twenty-five per cent. was allowed on the portion payable in merchandize, such being, in point of fact, the actual depreciation in the current prices from the rates fixed in the original appraisalment. During the government of the *Rajas* the public demand continued unaltered, though subject in its liquidation to the variations arising from the depreciation above noticed. The greater part of the revenue was assigned to the garrisons of forts in the mouths of the ghâts and to the payment of the civil local functionaries. The residue was collected on the spot by an officer annually deputed from the court for that purpose, to whom also was granted authority for adjudicating the civil and criminal pleas pending among the *Bhoteas*. The internal management was left to the *Daftâris* or *Patwaris* and to the *Bûrhas*, or heads of villages, by whom also the detailed cess was apportioned, being laid every third year wholly on the land, and during the intervening period levied in the shape of a capitation, or rather of a pro-

perty tax. The *Búrhas*, in addition to the usual dues on marriages, &c., received a small public allowance from the rents of their respective villages: they were also assisted by petty officers, corresponding with the *Mokaddam* and *Kotwal* of the *Hindu* village institutions. These again were similarly remunerated. The garrisons above-mentioned appear to have been retained in the ghâts, principally with the view of protecting the inhabitants from the incursions of the *Bhoteas* of the neighbouring ghâts, more particularly of the *Jats*,* or natives of *Jamla*, a *Bhotea* state east of the *Káli*.

On the *Goorkha* invasion the principal opposition made to their arms was from the *Bhoteas*: for the period of nine years after the submission of the rest of *Kumaun*, the *Jewaris* frustrated every effort made for their conquest, and it was a consideration of their commercial interests, rather than any successes of the invaders, which ultimately induced a subjection to that power. This resistance on the part of the *Bhoteas*, joined to an exaggerated reputation for wealth, marked them out for peculiar exactions; the public demand rose gradually to Rs. 7,000 in *Níti*, 12,500 in *Jewar*, 10,000 in *Darma*, and 5,000 in *Byans*, while in some years nearly double those sums were extorted under various pretences by the officers employed in the collection. The gross receipts of the inhabitants from every source of production were inadequate to answer such excessive impositions, the capital and stock of individuals were gradually dissipated in their liquidation, and ultimately a load of debt was incurred for that purpose. When both the means and credit of the individual were exhausted, emigration became his only resource; in this manner the depopulation of the ghâts was rapidly taking place, when the magnitude of the evil led to the interference of the Supreme Government. An officer of reputation, Captain BHAGTI THAPA, was especially deputed from *Nipal* for the re-settlement of the *Bhote Mahals*; under his vigorous superintendence the present difficulties of the *Bhoteas* were in a great degree removed by the enforced restoration of a portion of the exactions, and by the reduction of the demands of their creditors to the mere principal sum actually advanced; while the principal source of these difficulties was cut off by a remission in the public revenue, reduced to 4,700 for *Níti*, 8,000 for *Jewar*, 7,000 for *Darma*, 2,700 for *Byans*. The established principle of liquidation, half in money and half in merchandise, continued in force, but no longer afforded to the *Bhoteas* its former advantages. The whole of these *maháls* were included in the military assignments, and their revenues were either collected by the assignees themselves, or were leased by them to some responsible individual; in either case the demand for the half in merchandise was commonly disposed of in gross to some of the *Almora Sahás*, by whose skilful management it was raised to a full equality in value with the money half at the expense of the *Bhoteas*.

The government *jama* was imposed on each ghât in one gross sum, and the detailed assessments left to be settled by the *Búrhas* among themselves: in this measure they always assumed the original amount of the village tribute as the standard for calculation.

* As the *Jats* of *Hindustan* are considered of *Tartar* race, may there not have been some original connection between their ancestors and the *Jats* of *Jamla*?

On the introduction of the British Government in 1872 *Sambat*, the authorized collections of the two preceding years were assumed as a standard for the *jama* of the current year; as the whole demand was fixed payable in coin, in *Farrukhabad kaldár* rupees, a deduction of twenty-five per cent. was granted on the half hitherto paid in merchandise, and a further deduction to the same amount was allowed for the discount on the *Goorkha* currency. The net *jama*, which, on the existing system, was imposed in one gross sum on each mahál, including the villages below, as well as those within the ghâts, stood at *Farrukhabad* rupees 11,565.

In the year 1875 S. a general abolition of the customs and transit duties throughout the province took place; the tax on the profits of trade hitherto levied from the *Bhoteas*, as partaking of the same nature, was included in that measure: a partial remission on the same account was made in the *jama* of some of the lower villages, while, both in these and in *Bhote*, the items of musk, bees' wax and hawks were struck out of the available assets. By this arrangement the net revenue was reduced to *Farrukhabad* rupees 4,124.

This demand continued in force for the remaining term of the first triennial settlement; at the second triennial settlement in 1877 S. and at the recent quinquennial settlement in 1880 S. a progressive rise took place on a view of the increase of cultivation, brought about principally by the return of tenants who had emigrated during the *Goorkha* government, and finally amounted to *Farrukhabad* rupees 5,812.

The revenue of every year has invariably been liquidated without a balance.

For the internal management of these maháls the only public officer retained in them is the *Patwari*, who receives from the village *Búrhas* the amount of their *jama* and remits the same to the *Sadr* treasury. By this functionary are also made the reports connected with police relating to casualties, &c. Criminal offences are rare: the total number since 1815 has been confined to four, of which two were murders, one a case of arson, and the fourth a petty theft; the three first mentioned crimes were perpetrated from motives of revenge. In the same period two inroads by subjects of a foreign state have occurred. In the winter of 1822 the village of *Mitam* in *Jewar* was plundered by a band of Tartars during the periodical absence of its inhabitants. A part of the plunder has since been recovered through the authority of the *Lhassan* viceroy at *Gartokh*; but the owners have hitherto declined receiving it, unless accompanied with an indemnification for the missing portion. The property in question consequently remains in deposit at the *Gartokh* police office. The second inroad took place in 1823 at the *Byans* ghât, the whole of the villages in which were subjected to a forced contribution by a party of *Jats* from *Jamla*, on some antiquated claim of tribute. The whole plunder, amounting to about Rs. 2,000 in value, has since been recovered and restored through the intervention of the *Goorkha* chiefs in *Datti*.

The only manufactures in *Bhote* are woollens, consisting of blankets and serges of various descriptions: these are partly consumed by the *Bhoteas* in clothing, tents, &c.; the residue is disposed of in other parts of the province; this manufacture is not confined to any distinct class,

but is carried on indiscriminately by the females of all ranks; the weaving is performed sitting, one end of the web being fastened to a stone or stake fixed in the ground, the other secured by a strap to the body of the weaver; the yarn is prepared by the males, who may, at all times, be seen engaged in that employment, with a spindle in their hand and a roll of wool round their wrist.

Trade, as has been already incidentally noticed, forms the primary object of importance to the *Bhoteas*, and is the principal, if not sole, consideration which retains them in the unfertile villages of *Bhote*; now that waste lands of a far superior quality in the northern pergunnas everywhere present themselves for occupation. The adjoining province of *Thibet*, here called *Bhote* and *Huindes* (snow land) indiscriminately, holds out peculiar attractions to commerce. Subjected by the rigour of its climate to perpetual sterility, it depends on the surrounding countries for almost every commodity, both of necessity and of luxury; to remedy these deficiencies it has at the same time been amply furnished by nature with a variety of valuable products; its rivers and deserts abound with gold, in its lakes are produced inexhaustible supplies of salt and borax, while to its pastures it is indebted for wool of an unrivalled quality. In addition to these staple articles, *Huindes* yields many other articles of commercial demand, such as drugs, coarse precious stones, *chaour* tails, *tangans*, &c.; with these wants and resources the *Huindes* has naturally attracted the resort of numerous traders from every quarter, and has, in consequence, become a general mart, in which not only the wants of its inhabitants, but the demands of foreign merchants also are supplied. A periodical fair takes place annually in September at *Gartokh*, the residence of the *Lhassan* viceroy, which is principally attended by traders from *Hindustan*, *Ladakh*, *Cashmere*, *Tartary*, *Yarkhand*, *Lhassa* and *Liling*, or *China* proper: under the first description are included the *Bhoteas* of this province, though at present those of the *Jewar ghât* alone enjoy the unrestricted privilege of visiting *Gartokh*. The trade of *Huindes* is an exclusive system of monopoly and restriction which appears to have been originally established for the encouragement of local and particular interests, and is now pertinaciously adhered to, partly from a reverence for ancient forms, and partly through the influence of the Chinese power. The intercourse to which the *Bhoteas* are admitted is considered as a measure of sufferance, and a formal permission is requisite for its annual renewal. The trade from each ghât is confined to some proximate town, beyond which the *Bhoteas* are prohibited from proceeding without special license obtained from the local authorities, the *Jewari Bhoteas* alone, in consideration of military services rendered by their ancestors, enjoying an immunity from these regulations. On the upper parts of the ghâts becoming practicable, special missions are dispatched by the *Bhoteas* to their respective marts. These *Vakils* are each attended by a single follower only, and carry a small offering of established value; on reaching their destination they make a full report of the state of politics and of health in this quarter, the heads of their information are taken down in writing, for transmission to the viceroy at *Gartokh*, and they then receive their dismissal, together with a return in gold dust, equivalent to the offering brought by them. A *Huiniya* officer commonly accompanies or immediately follows the *Vakil* for the purpose of verifying the statements

made by him, and to collect the tribute due from the *Bhoteas*. On the fiat of this officer depends the re-opening of the intercourse.

This regulation would appear to be intended chiefly as a precaution against the introduction of small pox, or other contagious disorders, as even the British invasion of the hill states occasioned no interruption in the intercourse with *Huindes*, although that event undoubtedly created a considerable sensation there. When the small-pox is ascertained to prevail in any ghât, all communications with its inhabitants is temporarily prohibited. The commercial operations of the season usually commence by the arrival of the *Huiniya* traders in *Bhot*, as the superior strength and hardihood of their sheep enable them to cross the snow earlier than the *Bhoteas*; from this period (about the end of July) till the middle of October, the flocks of both parties are employed in plying with loads between the marts and the ghât villages. The *Huiniya* traders do not visit any villages below the ghâts, deterred partly by the jealousy of the *Bhoteas*, and partly by a dread of the climate. The landholders of the northern pergunnas, who transport their own produce into *Bhot*, are deterred by the same causes from proceeding to *Huindes*; even in *Bhot* they are precluded from dealing directly with the *Huiniyas* whom they may meet there, but are compelled to barter their merchandise with the *Bhoteas*. A few of the *Almora* merchants occasionally visit the nearest marts in *Huindes*, more particularly Taklakot, at the head of the *Byans* pass; but their ignorance of the *Tibet* dialect, and their want of the means of carriage, render them dependant to a great degree on the *Bhoteas*, and prevent them from trading in those articles of bulk, such as gram, *gâr*, &c., which afford the most certain and profitable returns. The *Bhoteas* consequently enjoy, to a great extent, a monopoly of the carrying trade from *Hindustan* to *Tartary*, in the supply of the local demands in *Huindes*, and the system in force there operates to confirm a complete monopoly. The regulation which restricts the trade of each ghât to a prescribed mart affects the inhabitants of the latter equally with the *Bhoteas*; this system is further extended even to individual dealings, and every trader has his privileged correspondent with whom he alone has the right to barter. These individual monopolies, if they may be so called, are considered as hereditary and disposable property, and where the correspondent becomes bankrupt, the trader is under the necessity of purchasing the right of dealing with some other individual. From successive partitions of family property and from partial transfers, this right of *arath* has been gradually subdivided, and many *Bhoteas* collectively possess a single correspondent. This system differs so far from that of the Hong merchants in China, that it leaves to every *Huiniya* the power of trafficking directly with the foreign trader, though it restricts his dealings to particular individuals: the only persons who appear to be exempt from its operation in *Huindes* are the local officers, civil and military, and the *Lamas*. On the dealings of foreign merchants with each other it has no effect. A brief notice of the several principal exports and imports may now be taken.

EXPORTS.

Grain forms the staple article of *Bhotea* export; it may be computed that from twenty to thirty thousand maunds of every kind annually find

their way to *Huindes*, through the five passes collectively; the high prices and rapid sale which this article invariably commands in that country, lead to the presumption that the present state of supply is insufficient to the wants of the inhabitants; but no considerable augmentation in the former can be expected to take place with the present inefficient means of transport to which the *Bhoteas* are confined by the difficulties of the passes. As the *Himalaya* villages yield no disposable surplus produce, the supplies for *Huindes* are drawn from other parts of the province, chiefly from the northern pergunnahs. The *Bhoteas* make their purchases in the same manner as the *Binjaris*, by carrying salt to the villages and bartering it for grain. As soon as the loads of the whole flock have been exchanged, it is driven to an intermediate depôt, where the grain is stored and from whence fresh loads of salt are brought by the sheep. During the cold months this system extends to the midland pergunnahs; from the end of March the flocks ply in the northern districts, and from the beginning of May they are employed in transporting the grain from the foot of the ghât to the *Himalaya* villages. For the convenience of this traffic the *Bhoteas* have accordingly three depôts—one at their *Bhote* village, the second at the base of the *Himalaya*, and the third some three or four days' journey below. Grain, to a partial extent, is conveyed by the northern landholders on their own sheep to the *Himalaya* villages, and there similarly bartered for salt. The rates of barter which now commonly prevail may be stated as follows. In the midland and northern pergunnahs, from three to four of wheat or rice for one of salt; and within the ghâts, two of wheat or rice for one of salt. To the *Huiniyas*, however, the *Bhoteas* give only one of wheat or rice for two of salt in *Bhote*, while in *Huindes* they exact double that proportion. Coarse grains, such as *mundua*, *chenna*, &c., generally average half the value of the finer descriptions above-mentioned in this system of exchange. The advantages of this trade to the inhabitants of the northern districts will be fully appreciated on a view of the state of prices which at this moment prevails in different parts of the province. From the nature of the country its agricultural produce cannot be made available for distant markets, and the fluctuations of price which may there take place, hence, beyond a certain sphere, no influence on prices in the interior. At *Almora*, which is supplied from the midland districts of *Kumaun* (proper), wheat is now selling at twenty-five *sêrs* the rupee. In the southern villages, both of *Kumaun* and *Garhwâl*, from whence exportation to *Rohilkhund* takes place, the price is nearly the same. In the whole of the northern pergunnahs, whence the *Bhoteas* derive their supplies, the average price may be quoted as still higher. In the western midland parganas of *Garhwâl* to which none of these demands extend, wheat is selling at two maunds the rupee, and purchasers even at that rate are not forthcoming.

Calicoes—From the constant use of woollen clothes throughout the year, the consumption of cotton fabrics in *Huindes* is small; the demand is confined to the coarsest descriptions, as quantity not quality is the first consideration with the *Huiniya* purchaser. Europe prints are in partial request among the chiefs and foreign merchants. The aggregate value

of exports under this head cannot be estimated at above Rs. 10,000 annually.

Hard-ware, including cooking utensils of copper, brass and iron, coarse cutlery, swords, matchlocks, &c., is exported to the extent of about Rs. 10,000.

Broad-cloth—not more than thirty bales, chiefly of a coarse quality, are annually disposed of by the *Bhoteas*; but, did facilities exist for procuring cloths of the desired qualities and colours, the sales might be very considerably increased. The common military colours, such as red, yellow, blue, green and grey, are the only ones generally procurable by the *Bhoteas*—of some of these colours, the use in *Tartary* is confined to peculiar sects and classes, and for the others, the taste has been long exhausted. Cloths of unusual colour, such as olive, various shades of brown, &c., invariably command a quick sale. The enormous advance laid by the *Bhoteas* on the prices of this, as well as other articles of export, must also tend to lessen the demand.

Coral is prized, as an ornament for females, even above precious stones; the large bright scarlet beads of *Mediterranean* coral will command almost any price. Inferior descriptions also command a ready sale, though at lower rates.

Pearls—In these, size is the principal desideratum, shape and color are points of less importance; no difficulty is consequently experienced in supplying the demand to its full extent. The export in this and the preceding article averages about Rs. 5,000 in value annually.

Gur—about one thousand maunds.

Sugarcandy—one hundred maunds.

Spices—ten maunds.

Dyes—chiefly lac and indigo, ten maunds.

Wooden vessels—chiefly cups for tea, are in considerable demand; these are turned from various kinds of wood; those in greatest request are formed of the knot of a particular tree, which is to be found only in the eastern hills, near and beyond *Kutmandu*, whither the turners from *Bhote* annually resort. Tea cups of this wood are deemed by the *Tartars* to possess peculiar virtues, and an unblemished specimen will sell as high as fifty rupees; the price of ordinary cups varies from four annas to two rupees each.

Timber—in the shape of spars and planks, for building, is carried for sale to the nearest marts. Indigent *Bhoteas*, who have no other capital but their labor, carry on this traffic.

Cabinet-ware, glass-ware, and a variety of other commodities are partially exported: their aggregate value may be assumed at Rs. 10,000.

IMPORTS.

Salt—the natural produce of lakes in *Huindes*, is universally preferred in this province, for culinary purposes, to the *Sámbar* and other cheap kinds of salt from the plains: the latter are considered comparatively bitter and unpalatable, and are only used for cattle. The relative prices of the two kinds of salts in question at *Almora* are from six to

seven rupees the maund for *Bhote*, and three to four rupees for plain salt. The *Bhoteas* never part with their salt, except in barter for agricultural produce, and by adhering rigidly to this rule, they are enabled to command a supply of the latter, even in the most unfavorable seasons. The total quantity of salt imported may be assumed one year with another at fifteen thousand maunds.

Tincal—also the natural produce of a lake in *Huindes*, for some years subsequent to 1815 formed the most profitable article of speculation, but the demand has now greatly declined. During the *Goorakha* government, that is up to 1814, not more than a thousand to fifteen hundred maunds of tincal ever reached the plains through this province during the year. On the British invasion, and even before the conquest was completed, large advances were made by British merchants to the *Bhoteas* for the provision of this article. By the competition among the former, the amount of their advances was rapidly augmented up to 1818, when the quantity imported exceeded twenty thousand maunds, as it did also in the two following years 1818 and 1819. This import, as compared with the demand in England, for which market it was chiefly intended, would appear to have been excessive. Heavy losses and a consequent withdrawal of capital from the speculation were the consequences. The supply has since as rapidly decreased, and may be now stated at seven to eight thousand maunds. During the above periods the price has been subject to the same fluctuations up to 1814, the market rate of this article, in its unpicked state, never exceeded three and a half rupees the maund at the marts of *Káshipur* and *Belari*; in 1818 it had risen to fourteen rupees the maund, and some partial sales were made in that year as high as sixteen rupees; during the two following years 1819-20 the price ranged between twelve and fourteen; it has since gradually fallen to eight, at which it may now be quoted. The article is imported by the *Bhoteas* in its original state, as procured from the lake. By the merchants the tincal, or natural crystals, are picked for the Europe market, and the dust is prepared into refined borax. The residuum, consisting of river sand, is always considerable, varying in different years from twenty to above thirty per cent. The *Bhoteas* are not accused of adulterating the article, though the petty hill traders, who purchased it from them, were, for some time, guilty of such practice to a great extent; the refusal of the plain merchants to take the article from these people, except with a specific assurance against loss in refining, beyond a given proportion, has checked this fraud. The prices in *Huindes* correspond with those of salt—this article being similarly obtained in barter for grain. A view of the state of import in Great Britain, during the period in discussion, may not be irrelevant.

Years.	Value.	Years.	Value.	Years.	Value.
1814	£10,620	1817	£32,573	1820	£209,175
1815	59,200	1818	76,666	1821	51,651
1816	103,301	1819	215,591	1822	25,268

The above statement is taken from a periodical publication where it is given as the amount of Indian import alone.

Wool—the produce of the *Tartar* sheep, known in commerce under the name of *barjangi*, is imported to the extent of five or six hundred maunds,—part of which is consumed by the *Bhoteas* in the manufacture of *punkhis*,* and the remainder is taken off by the zamindárs of the northern parganas for blankets; the money price may be stated at fourteen to fifteen rupees the maund, but it is usually disposed of by the *Bhoteas* in barter for oil, or other produce. The supply above noticed is almost wholly obtained from the flocks of *Huiniya* sheep which visit *Bhote* laden with salt or borax, and are there shorn.

Shawl-wool—the produce of the *Thibet* goat, was temporarily imported during three years, with a view to the provision of the Company's investment: this demand has since ceased. This article may be procured through the *Bhoteas* to any extent, deliverable at *Bagesar*, in its rough state, mixed with hair, at from thirty-six to forty rupees the maund.

Gold dust—procured from the sands of every river in *Huindes*, and also obtained in small lumps by digging near the surface in various parts of the deserts, is imported in small quantities. The frauds found to be practised by the *Huiniyas* or *Bhoteas*, in alloying this metal and in mixing copper or brass filings with the dust, have created a general distrust in the purchase of this article: not more than hundred *phatangs*, or eight hundred rupees' worth annually find a sale.

The remaining articles of import, comprising coarse shawls and *pattu*, inferior silks, cow-tails, ponies, drugs, dried fruits, *harital*, saffron, cured leather, similar to the Russian, &c., &c., may be assumed at twenty thousand rupees annual value.

As during some years from 1816 to 1821, the value of the imports greatly exceeded that of the exports, the deficiency on the latter was supplied by coin. *Farrukhabad* new rupees, to a considerable amount, then found their way to *Huindes*, of which they became the favourite currency.

It now only remains to offer a few observations on the former and present state of this commerce. During the time of the *Rajas* the *Jewari Bhoteas* alone traded on the products and manufactures of the plains, the *Bhoteas* of the other *Ghâts* confining their dealings to grain; these latter under the *Goorkhali* government have extended their speculations, and the trade of the *Jewaris* differs from that of the other *Bhoteas* now only in its superior extent. In the early stages of this commerce a regulated and fixed assize appears to have been made by the *Trans-Himalaya* government, agreeably to which the commodities of the two countries were required to be bartered against each other. The commodities of *Hindustan*, from the smallness of the supply, and from the exactions and robberies to which they were subject in transit through the hills, were appraised at high rates; though these causes have been wholly or partially removed, their original effects remain

* The *Punkhi* is a species of serge, varying in quality, some having the wool left long on one side.

in force, and the *Bhoteas* continue to exact the old and arbitrary prices. Since 1815 a most material improvement in favour of these traders has taken place: by the increased facilities of communication with the plains and by the total abolition of transit duties the imports from thence are now furnished in greater abundance and at reduced prices; at the same time, by the influx of capital from the same quarter, the demand and value of every article of import from *Tartary* have been considerably enhanced: of these advantages, increase of sales is the only one of which the *Huinias* have partaken in common with the *Bhoteas*. Were more equitable principles to be introduced in the transactions of this commerce, and were the commodities of *Hindustan* and *Europe* offered on fairer terms in the *Huinia* market, it is difficult to say to what extent the demand might be augmented. While the *Bhoteas* retain their existing monopoly no such desirable modifications can be anticipated, as a continuance of the present exorbitant rates of profit is almost indispensable to avert general bankruptcy, which must otherwise result from the heavy load of debts with which the *Bhoteas* are universally saddled. From the establishment of a direct intercourse between the *Almora* merchants and those of *Tartary*, the desired object will doubtless be gradually gained, the same capital will continue vested in the trade, but the whole profit of the speculation will there fall to the capitalists, while the losses, to which the latter is now constantly subjected from the failure of the intermediate trader, will be prevented; under such circumstances, the rates of profit would naturally be lowered, and the demand and supply of exports from *Hindustan* might be expected to increase. To the *Bhotea* the disadvantages resulting from such a change would be more apparent than real. In the trade of the most profitable article of barter, grain, little or no competition could be offered, and though he might no longer be able to speculate in the commerce between *Hindustan* and *Tartary*, yet the necessity of his services as a carrier would always enable him to command a considerable proportion of the gross returns of that trade.

It would here be desirable to offer some accounts of the adjoining Trans-*Himalaya* state, but the watchful care with which the entrance of Europeans is prevented, the extreme precautions with which natives of India, not *Bhoteas*, are admitted, and the jealous restrictions to which even the *Bhoteas* are subjected, preclude the acquisition of any particular and authentic information on points connected with the local administration and resources of that country; a few general notices may, however, be given.

The province of *Huindes* is by its inhabitants called *Nari*; while at *Ladokh* and to the westward it appears to be known by the name of *Chung*, or *Jhang Tung*, an appellation nearly synonymous with *Huindes*. It is subject directly to the *Lama* at *Lassa*, and is administered by officers deputed or appointed from thence.

The chief government is intrusted to two officers conjointly, who are called *Garphans*, with the additional title of *Urgu Ma*, and *Urgu Ya*; they reside at *Gartokh*, and are relieved after three years. Natives of *Lassa* and of that neighbourhood are invariably nominated to these situations. The province is sub-divided into districts, each containing a certain number of towns and villages. The internal administration in

each district is similarly confined to two officers, called the *Deba* and *Vazir*, whose appointment also emanates from *Lassa*; the *Deba*, commonly a native of the eastern provinces, is also changed every three years; the *Vazir*, who is one of the principal inhabitants of the district, holds his situation during good behaviour. The measures of these officers are subject to the control of the Governors at *Gartokh*.

The *Urgú Ma* and *Deba* appear respectively to enjoy superior consequence and consideration, but to give effect to their acts the concurrence of their colleague is indispensable.

The only regular military force in the province is said to consist of two hundred horse, stationed at *Gartokh*. This body must have been originally recruited from Tartary, as the men of which it is composed are described by the *Bhoteas* as a horse-eating race. Each town and village has its enrolled militia, liable to be called upon whenever their services are required. The religious institutions are under the exclusive control of the provincial and district *Lamas*, who also appear to exercise considerable influence in the local civil administration.

A rapid communication with the capital *Lassa* is kept up by means of a horse post; the stages are from fifteen to twenty miles apart, and four horses with their riders are retained at each.

The several public establishments are all remunerated by grants of revenue in its different branches. These latter have already been enumerated (paragraph 37). Of the aggregate resources of the province no estimate can be obtained. From the concurrent testimony of the *Bhoteas* it would appear that the *Huiniyas* are grievously taxed and oppressed under their theocratical form of government. The towns and marts to which the trade from each ghât is respectively confined are as follows:—

Mána to Chaprang.
Niti to Dapa.

Darma to Kuinlang.
Byans to Taklakot.

These are severally the principal towns of districts, and as such, the residence of a *Deba* and a *Vazir*. The *Jewaris*, as before observed, have a general license to trade in every part of the province.

Few opportunities have occurred for obtaining an insight into the peculiar usages and customs of the *Bhoteas*, as when down in the *Hindu* portion of the province, they conform generally to the practices in use there. In their personal appearance the *Bhoteas* are perfect *Tartars*, and exceed the natives of this province in size and stature, more particularly the *Darma Bhoteas*, among whom individuals possessing extraordinary strength are far from uncommon.

The dress of the male sex is in all the Ghâts nearly similar, consisting of the common eastern robe and loose trowsers, with a skull cap, all of woollen stuff, to these is added a *komarbund* of calico. The *Darma* and *Byans Bhoteas* invariably wear woollen boots reaching nearly to the knee—these are composed of stuffs of different colors sewn chequer-wise—the soles are of buffalo hide.

The *Bhoteas* of the other Ghâts also use boots of plain woollen stuff when travelling over snow. In the *Mána*, *Niti* and *Jewar* Ghâts the females adopt the dress worn by the same sex, and corresponding classes in the northern parganas. The *Darma* and *Byans* women retain a

Tartar dress. This consists of a web of cloth folded round the body, and descending from the waist to the ancles in the form of a petticoat; at the waist it is secured by a girdle, commonly of leather; above this is a shift without sleeves reaching below the knee; while above all is a narrow hood fixed on the top of the head and covering all but the face, showing a tail descending down the back nearly to the heels; a pair of boots, similar to those of the men, completes the equipment. The above articles of dress are all made from woollen stuff dyed either red or dark blue, having narrow white stripes. The ornaments of these ladies baffle description and bear no resemblance to any thing worn elsewhere: the most prominent are the earrings, commonly of pewter, which in size and shape may be compared to a massive housedoor key. Strings of large pieces of coarse amber are worn round the neck in addition to two or three indescribable necklaces. The *Bhoteas* of both sexes and of all classes in every Ghát carry, suspended from the wasteband by small chains or thongs of leather, a variety of instruments of daily use, such as knife, spoon, scissors, awl, packing needle, tweezers, steel flint, tobacco, paunch, &c. The *Bhoteas* consume large quantities of food, particularly of animal, of which a constant supply is afforded to them in the carcasses of their sheep and goats which die from fatigue or disease. The *Mána*, *Niti* and *Jewar Bhoteas* scrupulously abstain from the use of beef of every description; by the *Darma* and *Byans Bhoteas* the *chowar gae* is eaten, and the common kine would probably not be spared by them, but for the general prohibition against the slaughter of that animal which is in force in this province. The *Bhoteas* are much addicted to the use of spirituous liquors, in extenuation of which practice they plead necessity from the nature of the climate in *Bhot*. When collected together in any place, they have frequent drinking parties, which are continued during the whole night, and sometimes kept up even for the ensuing day. Intoxication with them does not, however, lead to riot or disorder. The liquor in use is of two descriptions, *darú* or whisky, produced by distillation, and *jan* obtained by simple fermentation; the latter is the favourite beverage. Both are procured from rice; to hasten the fermentation, dried yeast, *balma*, reduced to powder, is added: a few hours only are required to render the *jan* fit for use. The *balma* is prepared from the meal of barley or other coarse grain on which an infusion of the berries or sprigs of the juniper or of the *suri*, in water, is made to filter: the dough is kneaded, and, when ready, dried in small cakes for keeping. The *balma* is said to retain its properties for many years: its manufacture, which is tedious, forms the exclusive occupation of particular individuals.

Of the *Bhoteas* it may be observed generally that they are an honest, industrious, and orderly race, possessed of much good humour and patience: in their habits they are commonly dirty, more particularly the *Darmas*, who openly profess an hereditary prejudice against ablutions of every kind: to this profession they fully act, and, except on particular occasions of religious ceremony, never wash either their hands or face. The skirts of their dress serve to cleanse both their persons and their

cooking utensils—to scrub the latter either with sand or water, would, they conceive, be attended by disastrous consequences, as already noticed in treating of the climate.

In concluding this report it may be added that, on those points of rural and domestic economy which have been passed unnoticed, little or no variation exists from the practices followed in other parts of the province, and already detailed in a previous report.

(Reprinted from the Asiatic Researches, Vol. XVII.)

REPORT ON THE SETTLEMENT
OF
THE DISTRICT OF GARHWÁL,
IN THE PROVINCE OF KUMAUN,

BY J. H. BATTEN, ESQ., C.S.

—
To—G. T. LUSHINGTON, ESQUIRE,
Commissioner of Kumaun.

SIR,

I HAVE the honor to forward two general statements for zillah Garhwál: No. 1 exhibiting the revenue assessment according to the resettlement made under the provisions of Regulation IX of 1833, of every puttee and pargana, with the total result for the whole zillah, drawn up in comparison with the assessments of former settlements; No. 2* shewing the distribution of increase and decrease made in the Government demand throughout every division of the zillah.

II. The mouzahwar statements of each pargana have previously been forwarded to your office; but as alterations of jumma in some instances, and of the number of separate leases, and of the distribution of villages included in the several pottahs in other instances, have been subsequently made, I respectfully beg leave to recommend that the two statements now forwarded be alone sent to the Sudder Board for their inspection and approval. These have been drawn up with all the changes which may have been ordered in regard to amount of Government jumma by the Commissioner, consequent on appeals and references.† The only summary settlement made since the completion of the proceedings under report (at least the only one which has been brought to my notice) has been that of mouzah Chorkundee, puttee Sablee, pargana Mulla Sulan, reducing the revised jumma from Rs. 96 to Rs. 64, the cause of the reduction being a considerable loss of arable land by floods which occurred subsequent to the settlement. A note on this summary settlement has been made at the foot of the tabular statements, but as the copy of the order sanctioning the change has not been communicated officially to me, I have left the alteration in the puttee and pergunnahwar columns, and in the total amount of jumma for the whole district to be made during the passage through your office.

* Not published.

† These statements also included all recent Nia Abad leases which have passed through the Settlement Office.

III. It appears from a statement B. attached to Mr. Commissioner Traill's printed statistical sketch of Kumaun* that the amount of revenue fixed by the Goorkha Government at the last settlement made for that part of Garhwál,—which is now included in the province of Kumaun, amounted to 1,04,551 Goorkha rupees, equivalent (at the rate of 12 annas per rupee) to 78,414 Farrukhabad rupees. Of this sum, Rs. 82,406, equal to 61,805 Farrukhabad rupees, formed the land revenue, while the remainder, Rs. 22,145, equal to 16,609 Farrukhabad rupees, was made up from the following heads: salami or nuzzurana, mijhari or tax on domes, tunkur or tax on looms, sonya phagun or bheth on festivals, adheani daftári or canoongoe allowances, sayer or customs, tamba khana takal or mines and mint duties, khuersal or kuth muhals, kat bans or timbers and bamboos, sayer exclusive of customs, and asmani firmani or estimated fines and forfeitures. In another statement (D) the last Goorkha settlement for Garhwál is put down at Rs. 91,258, apparently Farrukhabad rupees, and probably being the sum actually collected; the sum named in statement B. being that fixed by the Goorkha Commissioners. The British assessments are as follow:—

Former statements and abstract of present settlement.

1872 St.	1873 St.	1874 St.	1875 St.	1877 St.	1880 St.
35,990	41,781	46,174	45,548	54,996	64,900
<hr/>					
<i>New Settlement.</i>					
1885 St.	1890 St.	1898 St.	1899 St.	1900 St.	1901 St.
67,725	69,254	68,661	68,669	68,676	68,682

The highest jumma of the revised settlement, *viz.*, Rs. 68,682, is that which I propose for the sanction of the Board and Government, less by Rs. 32, the amount reduced by the summary settlement alluded to in the last paragraph. The number of separate malgoozaree pottahs in the settlement last made by Mr. Traill was 1,710, exclusive of Chandi. In the present, the number of pottahs is 1,894, making an addition of 184 malguzari or pudhans. The number of villages, whether large or small, or mere names of lands, which, according to custom or the pleasure of the people, have hitherto been separately recorded as dakhlee mouzahs, though often having no separate inhabitancies, is 4,103, and the quantity of land included in their assessable area is 88,674 bísí, divided as follows: 63,823 cultivated, 22,702 culturable, 2,149 huq pudhane; the average rate of assessment being 12 annas and 4 pie on total area, and 1 rupee 1 anna and 2 pie on cultivation per bísí. By a comparison of the above-mentioned data it appears that Rs. 36 is the average amount of jumma for each separate lease, a fact which at once shows how different the circumstances of this district are to those of other divisions; but calculating

* Vol 16, Asiatic Researches, published in Calcutta, 1828. The discrepancy between Mr. Traill's printed statements and those appended to his periodical settlement reports and the statements now forwarded arises from the great imperfection of the records for the earlier years, and from the fact that in subsequent years villages have been transferred from one puttee to another, whilst others have fallen entirely waste and been excluded from the records. My statements refer only to the past and present statistics of villages included in the present settlement.

one-fourth of the dakhlee mouzahs or lands included within 1,894 uslee mouzahs, as having separate inhabitancies, whether large or small (and this is not too large an allowance), the average jumma per hamlet is so little as Rs. 28.

IV. In the following report I shall not attempt to avoid a repetition of language formerly made use of in the numerous letters on the subject of the settlement which have preceded it, nor shall I think it necessary to mark such repetitions as quotations; my object being, on the present occasion, to lay before superior authorities, once for all, in a manner that will save them the trouble of reference to past correspondence, a plain account of my actual proceedings from first to last, viewed in relation to doubts, difficulties, and inopportune circumstances which have occurred to delay their completion, or render them less satisfactory than might at one time have been expected.

V. On first taking charge of the Garhwál parganas in 1837 I had everything to learn in regard to the peculiarities of the hill revenue system, and every thing to teach, as far as my experience acquired in the plains would allow me, in regard to the revision of settlement required, or then supposed to be required, by the Sudder Board of Revenue. It is difficult to say whether the Garhwál tahsáldar, the canoongoes, and putwarees were more astonished at the terms "Regulation IX of 1833," my own title of "Deputy Collector," and my confident proposition of a settlement for a period of 20 or 30 years being about to take place, than I myself was confounded at the circumstance of having to wander over more than 4,000 square miles in order to revise Rs. 70,000 of jumma, which I was told Mr. Traill had, at the last occasion, revised in less than a month on the road between Hardwar and Badrinath; and that there was neither a village map to help me, nor a record of area on which the slightest reliance could be placed. Both during the year 1837, when my actual labors as Settlement Officer had hardly commenced, and during 1838, when I was personally at work in different camps, all my difficulties, whether real or imaginary, arose from the vision of a complete settlement, according to line and rule, constantly floating before my eyes, interfering with my view of the actual local facts with which I had to deal, and inclining me to turn a deaf ear to all the representations of those native officials who had formerly carried into effect Mr. Traill's plans. The reports made by me at that time to Mr. Turner, Commissioner of Rohilkhand, will probably be remembered by one of the Members of the Board as propounding questions rather difficult of solution by authorities to whom only partial glimpses were given of the real nature of the difficulties which I thought surrounded me, and to whom I still wrote in the language and tone of the regular Settlement Officer of a regular surveyed district. The answers received were accordingly somewhat oracular, leaving me, perhaps, with a clearer view of what perfection might be reached if insuperable obstacles did not intervene—but more despairing than ever of my own abilities to satisfy my employers, and at the same time benefit the people, in the midst of whom my tents were pitched. From the moment that I rejected the notion of forming my village settlement on compari-

sons of measurement rates, or rather on rates per fractions of an area guessed at, but never measured; and that I took into consideration the casual circumstance of the villages, independent of the quantity and quality of their land, the latter merely forming only one item, though an important one, of my calculations, the greater part of my doubts and difficulties vanished. Then I was enabled, more especially after the aid of a Native Deputy Collector had been afforded me, to carry on without misgivings—and I hope with real success—the actual business of settlement, that is, the fixing of a fair Government demand for 20 years for each estate, or set of estates, which required separate engagements, and the discovery and declaration of the rights, liabilities and comparative possessions, *according to their own shewing*, not according to any authoritative data, of the several communities.

VI. *The jumma bundee now forwarded for the approval of the Board and the Government has been founded on the past payments of each estate, or set of estates, viewed in relation to its present state of prosperity, as shewn by the state of cultivation, the number, character, and health of the inhabitants, the locality of their possessions, and their general resources, whether mercantile or agricultural, as fairly proved according to the opinion of their influential neighbours, consulted in open punchayet on the subject.* The new jummas have now stood the test of individual appeals made to yourself during the course of three years, and have I believe been found to press heavily on the people in but few instances, and there a remedy has been applied. The question remains whether the decrease of Rs. 701,* in the Government demand on the whole zillab, was called for, and whether the interests of Government have been sufficiently considered. I have no hesitation in declaring that if I had thought fit to make pergunnahwar jumma bundees, and had employed the Government patwarees and the thokedars in the duty of distributing the whole amount by *dursur* (as they call such a distribution of the jumma) throughout the mouzahs of each pargana or puttee, I could have always made good the loss of revenue found necessary to be incurred in one village by an increment arbitrarily placed on another, and thus the total Government demand would have remained undiminished. But my own principles were, except in the case of the Bhote mahals (to which reference will be made in its proper place), strongly opposed to such a system of balances and adjustments on the following grounds, *viz.*, the physical fact that no one puttee, however small, has one natural character for all its villages, and that, in fact, each village has a separate character according to its height on the mountain side, vicinity to, or distance from, the forests, situation on the mountain, or in the valley, and above all, its climate, as caused by these circumstances. Neither are there, for the most part, sets of villages forming one line at one height, and other sets forming other lines at other heights; and though it would be easier to form a jumma bundee on a list of mountain-top villages, upper slope, middle slope, lower slope, and valley villages, respectively, still great difficulties would occur, with-

* The sum of Rs. 701 total decrease includes Rs. 129 belonging to excluded villages, which have fallen waste. The decrease on villages included in the present Settlement amounts to Rs. 572.

out a regular survey, in fixing the real characters of the different lines ; and the moral obstacles, hereafter to be alluded to, would be found to separate the different mouzahs of each line more rigidly even than the intervening precipices.

VII. Vast tracts of the province are composed of bare rocks, or covered with forests : in some parts such features are confined to the upper parts of the mountains, whose sides and base are adorned with richest fertility, while in other parts the finest slopes or the fairest valleys are succeeded by continuous miles of river glen, where precipices and woods extend to the lowest depths. Sometimes the jungle is below the cultivated tracts, sometimes above. In one place individual villages, or sets of villages, are separated from their neighbours by almost impervious forests or impassable crags and rivers ; in another, villages having little barren waste are mutually divided by a small copse or ravine, or by the natural boundary of a stream flowing between their fields : so various are the features of the country through which the hamlets are interspersed ; and however notorious one puttee may be for its plenty, and another for its poverty, no opinion in either case can be formed of the natural capabilities of one village by the view of its neighbour in even the smallest sub-division of a tract. It may here also be mentioned that in the plains water can always be found by digging to a greater or less depth : and that there the only question arising with reference to this important element, whether for drinking or for irrigation, is merely the expense of a well and the means of drawing up and distributing the water. In a mountain tract the springs are placed most capriciously by nature ; and though it may always be assumed that at a certain distance from the summit of a range the level of springs will be reached (at a high level for instance on clay slate formations, and at a lower level among cavernous limestone rocks), still large spaces intervene between the different outbreaks of the water. The character of the ground alone determines the practicability or otherwise of irrigation, and the deep glens and lesser ravines, which cut the mountain sides, carry off into their barren and rocky bosoms volumes of water, which, if distributed as wanted throughout a tract, would render the whole land teeming with fertility.

VIII. Such were the physical reasons which convinced me of the propriety of settling each mouzah with its dakhlee lands on its own capabilities, and not with reference to a distribution of jumma throughout a given parganah or puttee. But against the latter plan there also existed the moral obstacle, that however acquiescent or, perhaps, indifferent to the mode of allotting jummas by the dursur arrangement, the mass of the people were, when each assessment was only made for quinquennial and other still shorter periods, a different state of feeling arose, when the period of settlement was fixed at 20 years. Then each pudhan began to question the right of any one save the Settlement Officer to fix his share of the revenue burden ; and much began to be spoken or rather clamoured about the spite and favor of the thokedars, on whom the invidious task of allotment, if they were just men—and the suspicious task, if they were partial men, or wished to relieve their own

estates—would devolve. The clamours I could not have drowned, but I could have disregarded them, and I certainly could have succeeded in obtaining increased jummas from some estates to answer equivalent decreases in others if I had thought it proper to keep the Government demand at the full amount on the whole zillah, and to disappoint the people who had been taught to expect great advantages from the revision of settlement.

IX. In regard to the question of whether the interests of Government have been fairly considered, and whether a higher revenue than that of the last assessment ought not to have been fixed by me, I can only point to the periodical increases which have taken place since the year 1815, and to state that although I fully believe Mr. Traill, with his great zeal and abilities, and vast influence over the minds of the hill people, would have been *able*, notwithstanding his own recorded doubts on this point, to present to Government his usual comparative statement shewing an increase to the revenue of the State. I came to this province with different instructions, and had been taught that the Government demand ought to stop somewhere, and that the eighth settlement was a very good opportunity for putting a limit thereto. The late Commissioner, Mr. Traill, concluded his last revenue report, dated 24th December 1833, with the following emphatic words: "The total amount of revenue of the province of Kumaun, inclusive of every branch of receipt, may be now stated at Rs. 2,34,410, agreeably to the under-mentioned details:—

	Rs.
Land revenue	2,15,745
Abkaree and drugs	2,157
Farm of jungle produce	6,958
Stamps	9,650

The total revenue realized in 1815 from every source amounted to Rs. 1,17,730 exclusive of transit duties since abolished."

To his praise be it! and also that he found the province (especially the Garhwál portion of it) fast falling, owing to the tyranny of its late rulers, into a depopulated desert, and that he left it a comparative paradise, with its inhabitants invoking blessings on his name, and on that of the Government which he represented. The duty of his successors was, it appeared to me, rather to consolidate the good that already had been done, than to attempt, with less ability to carry it out, an imitation of the only measure, which, if not originally of a doubtful character, had at least been pursued to its legitimate limits.

X. The extension of the period of settlement to 20 years, as before hinted, was not quite satisfactory to some of the pudhans, and their feeling of faint-heartedness and distrust as to their future resources would undoubtedly have operated in a measure against any general increase to the Garhwál jumma. The late Commissioner, Mr. Traill, was indeed of opinion that such a measure would be followed by a loss of revenue, and recorded his sentiments on the subject to the following

Observations on the extension of the period of settlement to 20 years, with quotation from Mr. Traill on the subject. Opinion as to the stability of the revised arrangements.

effect: "From the facility with which new locations are here obtainable, the habits of the cultivators are extremely unstable and migratory. Vacancies arising from desertions are not readily filled by new tenants, while the general poverty of the malguzars and tenantry renders them incapable of meeting from their own funds the additional burthens entailed by such desertions. In these cases the lease would be thrown up, and remission in the demand would be indispensable to save the village from total desertion; at the same time no advantage could be taken of the growing improvement in other villages. It may be doubted whether the malguzars in these districts would willingly engage for so long a period, unless the tenants of their respective villages should be considered as parties in the engagements, and remain bound for the same term. Under the Goorkha Government, when a fixed village assessment was promulgated, the above principle was fully recognised, and the claim of the malguzar followed his tenant wheresoever he might emigrate."

After this lugubrious prophecy of so experienced a functionary, it seems only necessary that I should here state my own opinion as to the stability of the settlement which has been now made. When I first arrived in Garhwál, and had heard, and in part seen, the revenue circumstances of the district, I came to the conclusion that the new assessment for the long period which I was about to make would fall short of the former one by at least Rs. 5,000. The decrement actually incurred during the course of the settlement has been only Rs. 701. In the same manner, Mr. Traill doubtless thought that his last assessment in Kumaun Proper was only good for five years, and yet, except in the case of the tarái farms, it has already lasted nine years with hardly one balance. When, therefore, I now record my notion that between this date and 1860 A. D., by which time every lease in the parganas under report will have expired, reductions and summary settlements to the extent of from Rs. 1,500 to 2,000 decrease, not compensated by the additions to the revenue resulting from nia-abad leases, may possibly be found necessary, I may be only registering my prophetic inefficiency. But there really exist some causes, the operation of which might bring about the result contemplated. Among them may be mentioned, *first*—the sudden or gradual desertion of villages, owing to the loss of life and bodily injuries inflicted on the inhabitants by tigers, bears and leopards, to the diminution or loss of cultivation by the constant incursion into the fields of deer and other animals from the forests, and to the effects of disease (like the Bhadán fever, for instance, and the late fatal illness at Dhunpoor,) prevailing among the inhabitants; *second*—the falling waste of dhaklee mouzahs, from the migratory and fickle character of some of the yaeekhast cultivators; *third*—the remission or reductions of demand, rendered necessary by murrains among the cattle by seasons of drought, and by loss of arable land from floods, landslips, and in the snowy range avalanches. To these may be added, *fourth*—moral causes, which sometimes lead to the desertion of estates: crimes, quarrels, loss of caste, and consequent dishonor, panics, and last, but not least, superstition, with its train of imaginary evils, witchcraft, ghosts, fairies, curses of fukeers, and the like. Some villages will also die a natural death from the extinction of the few old people who now inhabit them, and who have little or no offsprings. Barrenness is far from uncommon among the puharees. But your own observation will have

proved to you that the cause first mentioned is one which, however little suspected by those unacquainted with the district, is a very serious evil independent of revenue considerations; and though Government have been liberal in the matter of rewards for the slaughter of wild beasts, the people of some parts of the province, even far removed from the plains, are dreadfully harassed by the animals enumerated.

XI. Before closing my general remarks on the subject of the revision

Difficulty in discovering the past revenue payments of villages, especially of dhaklee mouzahs transferred from one mahal to another.

of settlement, I would beg to mention that the greatest difficulty was experienced by me in ascertaining the former jummas of mouzahs, and therefore in framing my jummaabundee.

As in the case of puttee Lohba, pargana Chánpur,—puttees Seela, Kourhea, Pynao, and other puttees of pargana Tulla Sulan,—numerous separate inhabited villages were, at the past or previous settlements, included in one lease and attached to some particular uslee mouzah. As there were no village accountants, and as very few *phurd phants* or rent-rolls were in existence (such documents being in Garhwál almost my own creation), most particular and searching inquiries and comparisons of accounts, oral and written, became necessary for the discovery of the past and present payments of each particular mouzah, the inhabitants of which may have demanded a separate lease. The last payments of such extricated mouzahs have been recorded in the parganawar statements under the term "*gurphant*," to distinguish them from Government jummas, and to prevent confusion of the two kinds of jummas. To show also the actual comparison of data in its proper place, the alphabetical arrangement of mouzahs has in such cases been departed from, and those to which separate leases have been given have been placed in order immediately below the uslee mouzah to which the last stood attached. Whenever I discovered that certain dhaklee estates, now requiring separate engagements, had been in the course of four or five settlements changed from one uslee mouzah to another, then "confusion became worse confounded;" the canoongoes and putwarees entirely lost their wits, and one and all connected with the work tried to persuade me that the elimination of past payments in such cases was a problem which could only be solved by supernatural agency, or, if attempted under human means, was just possible in the course of ages. But as I was fully determined to hunt out every jumma, at least through the course of 15 years previous to the revision of settlement, at last energy succeeded to despair among even the laziest of all known amlahs, and I succeeded in gathering together the facts which I actually required. Now there is not one revised mouzah, either uslee or dhaklee, in Garhwál, the fiscal history of which is not correctly figured from the settlement of 1877, Sumbut, to the present time, in the Hindee statement corresponding to Form No. 2 of the Board's Settlement Circular, which accompanies every misl. The roobucaree of settlement also carefully traces out and records the earliest history of each mouzah from first to last, in regard to its pudhans, and its changes from dependance on some other mouzah to independence; and again from its solitary position to inclusion among a set of villages; and again to its present state, whatever it may be. There is no great merit in this work, but it may prove some excuse for the delays incurred in preparing the settlement misls for the Garhwál

Collector's office; and the representation of it may be useful in bringing to notice the uncertain and changeable nature of the village responsibilities and tenures of leases, and the scrambling manner in which the revenue has to be collected, for some years after the conquest, in a wild country recently acquired from a disorderly and arbitrary Native Government. I may add, however, that notwithstanding all the external and nominal changes to which they have been subjected, in many of the well-inhabited mouzahs no interference with internal arrangements has ever occurred; and the old village economy, with the single exception of the Government demand being paid to the State through the hands of a stranger, has stood as firm and steadfast as the rock on which the village is built.

XII. Recourse to farming leases properly so called has been rarely

Farming Leases.

found necessary in the course of this settlement. It would uselessly prolong and encumber the report if I forwarded a translation of the list of such leases drawn up by the native office: for, in the scarcity of real *moostajur* malgoozars, they have recorded as such every pudhan who has been elected or appointed to the management of a mouzah in which he had hitherto no proprietary interest, consequent on the death or absence of the former pudhan, or of his resignation from choice, incapacity, want of means and influence, and similar reasons, and not in consequence of his refusal to engage for the revised jumma on the ground of its being in excess. Wherever the thokedar of a mahal has accepted the malgoozaree pottah of one or more of its mouzahs, owing to the failure in procuring a village pudhan, he has been recorded in the settlement misl as a kind of farmer, in order to distinguish him from the actual proprietors of the village lands. In some of the poorer and less populous parganas the influential thokedars have, during the course of former settlements, continued to increase their proprietary possessions, and to obtain by silent usurpation a title to such acquisitions, merely because no record whatever was at the time taken as to whether they became the holders of the pudhanship because they were by right entitled to the office, or whether they became so because they had been elected or accepted as managers of the estate merely *for the period of the settlement lease*. As instances, however, of farming leases, I may casually refer you to mouzahs Purnoun and Hat Káliani, in puttee Pindarpar, pargana Badan, the remarks concerning which will be found in Nos. 23 and 49 of the English village statements; and to the settlement misls of mouzahs Bugolee, Dhonor and Mussoor, of pargana Dewalghurh; of mouzah Punnia, and Odalt, puttee Khatsewn, pargana Barasewn; of mouzahs Seela and Bistana, puttee Lungour, pargana Gunga Sulan; and mouzah Hunsooree, puttee Chupra Kote, pargana Chánpur. In a few cases the appointment of strangers to the management of villages has been reversed by yourself in the course of appeal from the settlement.

General rules adopted for the leasing and management of mahals.

XIII. The general rules which guided myself and the late Deputy Collector* under my directions as to malgoozaree arrangements, were as follow:

* Note:—Koonr Bhugwan Singh, brother of the titular Rajah of Kumaun, an excellent and able man, whose death in 1841 was much regretted.

1. The consent of the majority of the shareholders in the appointment of a pudhan remained, as in Mr. Traill's time, the general law.

2. This law took absolute effect in all cases where the existing pudhan had held the appointment only during the period of the expired settlement, and his dismissal was allowed merely on his failing to acquire a majority of votes.

3. When the pudhan had held the office for more than one settlement, he was not removed without proof of fault or incapacity; and in the event of such proof being forthcoming, his nearest heir, or at all events some member of his family most agreeable to the villagers, was held to have the first claim to the appointment.

4. In large villages the shareholders might elect two or more pudhans, each to manage his particular division of the estate, and to collect the Government revenue and his own dues from the shareholders belonging to his own particular party or clan. In small mouzahs the election of more than one pudhan was discouraged. *The above rules applied to pure bhyachara estates.*

5. In villages where there were few or many hissadars, with the lands not actually divided amongst them, but cultivated by occupant assamees (*khaëkur*), who were divided among the proprietors, (not unfrequently according to their own selection of masters), that hissadar malgoozar who was found in possession of the appointment, or who could show the orders of the Court upon the subject, was confirmed, and the claim of his brother shareholders to be admitted to engage with Government was not allowed. But the pudhan in such cases was strictly forbidden to interfere with the assamees of any hissa save his own, he being entitled to collect the quotas of Government revenue from the proprietary shareholders, the latter making their own arrangements for collecting their own quotas from the *khaëkurs*.

6. The same rule was held good in the case of hissadaree estates, where the lands were actually divided among the proprietors, and where, instead of the *khaëkur* or occupant, the lands might be found cultivated by *paekkhast* assamees, or by *sirtan* (paying *sirtee*) renters.

7. The same rule applied to the case of whole sets of villages included in one lease, but with the villages divided among the several proprietors, except where on investigation it might be found that among two or three malgoozars holding the pottah of a mahal, the villages placed under the management of each co-pudhan were found not to correspond with the proprietary rights. In such instances the pottas were remodelled, and the villages distributed according to the actual possessions of the hissadars; or in cases of doubt, and pending the decision of the civil court, according to the voice of the occupant villagers. *These last rules apply purely to the cases of proprietary malgoozars, with reference to their position in regard to their brother shareholders.*

8. The individual who on first redeeming a mouzah from waste obtained the first pottah was considered the sole proprietor thereof; and if he or his heirs were still in possession of the lands, he or they could not be removed from the pudanship on the representation of the cultivators, or of the brethren who accompanied the pudhan at the first settlement of the mouzah, but who did not obtain the pottah.

9. The claims to the property in, and management of, such nia-abad mouzahs set up by persons (not unfrequently canoongoes, putwarees, and their relations) who obtained the first pottah of the estate, but who, on failing to redeem the waste, or from any other reasons, abandoned the mouzah, and at subsequent settlements left the pottah to be given to others, were at once rejected; unless under the most distinct proof of the claimant having continued uninterruptedly to receive some kind of malikana from the villagers, and of the right of the latter to the pudhanship having been always considered resumable.

10. The claims of the thokedar to the pudhanship or proprietary right of nia-abad lands recently brought under tillage, in opposition to the claim of the real clearer of the jungle, were at once dismissed, except he thoroughly proved that he himself had settled the cultivator on the lands, and had incurred expense in their redemption.

11. Such nia-abad mouzahs (rarely paying more than 5 Rs. per annum) have been sometimes included as dakhlees of the mouzahs from which the original cultivator came, and in which his hereditary land exists; care being taken either to record the proprietor as one of the joint pudhans of the whole muhal, or, if he did not require that privilege, to register him as the sole owner of the lands. *Such were the rules of nia-abad villages.*

12. As a general rule, all dakhlee mouzahs were kept with the uslee mouzahs to which they had stood attached uninterruptedly since the settlement of 1880 St., except where, by mutual consent, a separation was agreed upon.

13. No mouzah was allowed a separate pottah if the records shewed that, continuously from 1872 St., or from the very first trace of its history, its union with some uslee mouzah was unbroken.

14. All mouzahs having separate inhabitancies were allowed to engage separately with Government, merely on the expression of their wishes to this effect by the majority of the inhabitants, *if their inclusion in another estate took place only at the last settlement*, except a distinct decree of Court had ordered their inclusion.

15. This rule equally applied to the case of non-proprietary communities occupying the land, but acknowledging some external superior; that is, if the khaekurs proved that previous to the last settlement they had enjoyed the privilege of having their own village pudhan, they were now permitted to elect one under the same rules as those made for bhyachara mouzahs, which they often resemble in all but the name.

16. In the case of mouzahs having remained dakhlee to some other since the 1880 St. or 1885 St. settlement, their claims to a separate engagement were favorably considered, whenever inquiry proved that their original absorption was owing to some temporary cause now no longer existing, or to the prayer or consent of the inhabitants, and not to any binding decision of authority. If however, owing to the conjunction of the estates, a great commingling of rights, interests and possessions had occurred, a separate lease was not granted, but the measure of appointing an additional pudhan selected from among the villagers of the dakhlee mouzah was preferred. *These rules were for the adjustment of cases relating to uslee and dakhlee mouzahs.*

17. *The remuneration of pudhans*, whether in land or dues, or both, was left to the mutual agreement of the parties, and where they could not agree, to a decision by punchayet. The pudhancharee, or huq pudhane, sometimes called "jetounda" lands, were given over rent-free to the malgoozar; but the quantity was fixed according to the actual facts, and not according to any arbitrary rate on the area of the whole mouzah as formerly; for such allotment, though duly recorded in the periodical settlement books, always remained a dead letter.

18. Where no huq pudhane lands were found to exist, none were newly created, except by the consent of the villagers; but if the customary dues were found to be too small, a money equivalent of about one rupee for every sixteen rupees of Government revenue was recorded as the right of the pudhan.

19. Owing to the republican character of the communities, and the strong opposition made to all arbitrary measures, the enforcement of the last mentioned right, by compelling the shareholders to sign an agreement against their own wishes, was not effected at the time of settlement, but was left to the course of law.

20. With the exception of general rules concerning the public service, the instalments of revenue, and the management of "*unbhunta*" or undivided, and "*lawaris*" or unowned lands, and the rights of pasturage, the actual paper agreement taken from the shareholders corresponded exactly to their own system of administration and liabilities, and those discontented with the arrangements, and not signing the deed, were left to take their remedy, or to be sued, at law.

21. The villagers were not allowed to vote away, or otherwise interfere with, the actual possession of their proprietor malguzar acquired during his pudhanship, in the case of the said proprietor being now by the operation of the general rules ousted from the internal management of the mouzah by the substitution of a village pudhan in his place.

XIV. The course of appeals, whether from myself as Settlement Officer, or in ordinary course from the judicial decisions of the Senior

Reference to the modification, and exceptions to the abovementioned rules, as known to the Commissioner.

Assistant of Garhwál, will have brought the working of these rules, *with all their numerous modifications and exceptions*, before you; and in some of the parganas (Chound Kote and Mulla Sulan more particularly), I may truly say that the settlement has been made, or at least remodelled and improved in a great measure, by yourself, and that your opportunities for observing the system attempted to be delineated in the above rules have been greater than my own.

XV. Boundary disputes in Garhwál were found of far less frequent

Boundaries of estates, and settlement of disputes concerning them.

occurrence than at an early period of the settlement I had anticipated. At least three-fourths of the boundaries have been settled without the intervention of authority. In such cases the *razinámás* of the parties have sometimes been separately filed; but in general the *chuknamah*, or sketch drawn up by the canoongoe for each village, uslee and dhaklee, showing its boundaries on every side, has been attested by the pudhan of the village delineated, and by the pudhans of each village

lying on its borders. In the book of "great measurement," as it is called, drawn up by Mr. Traill's orders for the whole province, the boundaries were described; but this record in no instance showed on what grounds, and by whose attestation, the description was entered. Accordingly the native officials who prepared the work in question, and whose seals are attached to each copy thereof, are often accused of having made a false record. The present plan has this advantage over the former, that there is now forthcoming for every mouzah a document accompanied with the proper attestations, showing the actual determination of the boundaries by the people themselves at a given period. Cases of dispute were decided by punchayet, according to the spirit of the Board's instructions, chiefly under the superintendence of the canoongoes. Along the line of the Kumaun frontier, and near Srinagar, some of the disputes, being virulent and difficult of settlement, required their adjudication by myself or by the Deputy Collector. Mr. Commissioner Traill also, during the long course of his administration, had himself decided on the spot numerous boundaries, and such decisions were notorious and final. The *fyzulnamahs* of the punchayet, with all the proceedings connected with them, were drawn up with proper attention to forms; and such *mishls*, together with the *razinámás* and *chuknamahs* above described, have been for some time separately forwarded to the Garhwál Record Officer at Pauri. Actual demarcation of boundaries by stone *chabootras* always took place whenever recourse to a legal settlement of disputes had been found necessary. But in the case of amicable agreements among themselves, such demarcation, though always recommended, was not insisted on. Indeed, on account of the villages being placed in such scattered situations, and being so numerous, it would have been very difficult to find officials adequate to superintend this kind of work; and the progress of it would, undoubtedly, have excited, in many instances, the very doubts and disputes which the measure was intended to guard against. In the Garhwál mountains, moreover, nature herself still prescribes boundaries not difficult of discovery, and she represents, in distinct and notable characters to the eye, the limits of men's respective dominions. High peaks and ranges, forests, rivers, rocks, glens and ravines are at present sufficient landmarks for the simple and peaceable Garhwállis, and will be so still till the progress of population and agriculture shall bring them nearer in resemblance to their Kumaun neighbours; who, in Pálli and other parts of the country, have partitioned among themselves every foot of land, and whose terraces of cultivation extend often uninterruptedly from the very summit of a mountain to its base. In some parts of Barasewn, Chound Kote, and the northerly puttees of Tulla Sulan, the Garhwál hills resemble in this respect the fertile parts of Kumaun; and there, as a matter of course, the contentions concerning boundaries were most frequent, and their adjustment most difficult. At the time of settlement the Garhwállis of every pargana were distinctly informed—that, even where no demarcation had been insisted on, the present determination of their respective boundaries was final—that no further discussions on the subject would in future be allowed—and that henceforth the presentation of petitions referring to dispossession of one village by another would generally end by involving some party or other disagreeably in the proceedings of the Criminal Court.

XVI. Large portions of waste land, including whole ranges and their vast forests, have been included from olden time in the boundaries of adjacent villages, though not included in their recorded *raikba*. No interference with this nominal allotment of waste (except in the case of the taráí lands) has been attempted at the present settlement of Garhwál. Such a division has been found useful in giving separate tracts for pasture* for the cattle of different villages; but the inhabitants have been strictly forbidden, and the prohibition is particularized in the pudhan's pottah, and also in the several ikarnamahs signed by the shareholders of villages, from levying dues for the privilege of grazing within certain boundaries, unless the custom of paying and receiving them has been immemorial; the burden of the proof of this resting with those who demand such payments. Owing to the ignorance and retarded civilization of the communities, the absence of village accountants, and the great desire that I all along felt to leave the people as much as possible to themselves, and to inflict on them as little as possible the visitation of native officials, or the necessity of their own personal attendance at tehsildarees and kutcherees merely with the view to the manufacture of certain documents and statements, the record of village administration must necessarily be imperfect—and I hope that this report will be considered in a measure *declaratory*. I therefore take this opportunity of asserting, that the right of Government to all the forests and waste lands not included in the assessable area of the estates remains utterly unaffected by the inclusion of certain tracts within the boundaries of mouzahs, and that no one has a right, merely on account of such inclusion, to demand payment for the use of pasture grounds, or for the permission to cut timber or firewood. Neither does such inclusion interfere necessarily with the right of Government to accept offers for *nia-abad* leases. But as ordered in the case of the terráí forests, so in the hills (where, too, *zamindari* claims are rare), the inhabitants of the village most adjacent to the tract, or having it recorded within their boundary, should have the first refusal of all such leases; and no grant of the kind should be allowed within a certain distance of the cultivated and culturable waste lands of inhabited villages; the distance to be fixed by the district officer, after receiving the report of the local patwari and *canoongoe* as to the position and extent of the proposed clearing. If proper attention is paid to the subject of waste lands in Garhwál, and every application for the privilege of redeeming them be carefully considered and decided on with reference to the above-mentioned declaration now made by the Settlement Officer, I am of opinion that the prosperity of Garhwál, and the advance of its population and agriculture, and finally of its revenue, will be for the future even more satisfactory than during the years that followed the expulsion of the Goorkhas and the return of the peasantry to their ancient homes. In every *puttee* there are one or two villages very thriving in character, and with surplus members who are available to become *paekhas*t cultivators of neighbouring estates. I have purposely, in the wilder districts (Chándpur, Bhadán, Chupra Kote, and lower

* The Garhwális do not migrate annually to the taráí to graze their cattle; their own hills affording sufficient pasture.

Tulla Sulan, for instance), left such villages lowly assessed in order to increase their wealth and render them reservoirs, whence its currents can flow and fertilize the vicinity. Let the superfluous members of such communities be distinctly told that a good title will be given with the several patches of fine redeemable land in the forests, and that all fictitious claims to monopoly of the waste have now been repudiated as an usurpation of Government rights, and as only tending to injure the country by increasing the tigers and bears, and I am sure that the offers for new lands will increase ten-fold. The practice here pursued, of the European officer himself spending a large portion of the year in moving about the district, will enable him to make the *nia-abad* settlements almost always himself; and I hope I shall be excused for urging on those who may henceforth be connected with the administration of Garhwál, the immense importance of such personal investigation and arrangements on the spot.

XVII. It is now necessary to declare what is meant by the assessable area of estates, what actual facts are represented by the land set down in the statement as cultivated and culturable waste. As comparison of revenue rates on the land formed, as alluded to in paragraphs 5 and 6, but an inconsiderable element in the calculation of the Government demand, I shall not on the present occasion reiterate what has been often and often reported as to the nullity of the measurement (and consequently of the resulting record) according to the system of *bísís* and *nalís*. Mr. Traill's statistical report is sufficiently full on the subject of the measures which exist and existed in this province, and there it is also stated that "the adoption of so uncertain a standard was ascribable to the nature of the arable land, the actual measurement of which would have required greater perseverance and science than the natives of this province ever possessed." The *bísí* is equal to 20 pathas. The *patha* of Garhwál, corresponding to the *nalee* of Kumaun, is a measure of seed with a capacity of about two seers; and in estimating the number of pathas in any portion of land, the calculation refers to the quantity of seed (wheat being the usual grain supposed) required to sow it. "The actual extent, however, varies according to the quality of soils, as the grain is sown much wider in poor lands near the summit, than in rich lands near the base."* *Ooperaon* is the term applied to high land, and *tullaon* to low land, but in Garhwál the word "seera" is only used to represent land actually irrigated, and not land for which the means of irrigation are available by the turning off of a stream or spring, and the formation of a watercourse. In Garhwál, as in Kumaun, there are numerous denominations of land, but the *jhoola* was, and is, the chief measure, differing in value according to local usage and the various classes of landholders, but in every instance exceeding in quantity one *bísí*, and measurable by it. In 1880 St., Mr. Traill reduced all the accounts of *rakba* to the standard of the *bísí*. A survey, as it was called, of every village took place; the result of this measure is the book of great measurement before alluded to. In addition to this, at the periods of assessment in 1880, 1885 and 1890, respectively, settlement books were made, and these showed the division of the *rakba* into "*abad*" "*wyran*" and

* Traill.

"huq pudhanee;" by "wyran" is meant the culturable waste lands adjoining the cultivation, including fields formerly cultivated, but now abandoned. No actual measurement ever took place, but every *thoke* or local division of each estate was supposed to be examined by the Surveying Officer, and the number of *nalís* in it was guessed at. Opposite each *thoke* was placed the number of *nalís*, and the addition of the *nalís* of all the *thokes* showed the number of *bísís* in the estate. This loose method of measuring superficial quantity is here known by the appropriate term of "*nuzzur andazzee*."

The area shewn in my village statements is only so far better than that recorded in former settlement books, that more pains were taken and more time spent in ascertaining the comparative quantity of cultivation and waste. The quality of the soil, and the kind of crops grown, were also noted previous to the formation of the present settlement.

A regular scientific survey of the province was at one time thought of by Mr. Bird, late Member of the Board. I knew that, in Garhwál at least, there would be no increase of revenue consequent on the knowledge obtained of the quantity and quality of land in estates; and I shrunk from recommending so expensive, and, owing to the nature of the country, so tedious an operation. In 1832, Mr. Commissioner Traill fixed by authority the quantity of land in horizontal measurement legally contained in one *nalí*; and the result of a patient investigation into existing differences, and a careful comparison of various answers to his inquiries, was the declaration of the following official statement, *viz.*,

	Yards.	Square Yards.
1 <i>nalí</i> or <i>patha</i> in whatever land,	20 by 12 =	240.
20 <i>nalís</i> or one <i>bísí</i>	240 by 20 =	4800 (less by 40 than an English acre.)

XVIII. I beg to conclude this part of the subject with the following

<p>Quotation from a note by Mr. F. Currie on the subject of the Garhwál Settlement.</p>	<p>extract from a note on the Garhwál Settlement, kindly drawn up in 1838 by Mr. F. Currie, now a Judge of the Sudder Court, North-Western Provinces,* whom I consulted on various embarrassing points connected with my work:—</p>
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"The record of measurement of the province has been accurately described by Mr. Batten in his letters to the Sudder Board. With reference to the process pursued in forming this record, it is obviously vain, in discussing it, to talk about the difference between a "*bísí*" and a surface measurement, as if this were either one or the other. If a fair average were ascertained of how many fold a *bísí* or *patha* of seed grain of each description could yield—and then a correct statement of how many *bísís* of each description were actually sown in a village in a given year were formed—a new measurement would be obtained, and a fair criterion whereon to ground an assessment might be arrived at; or if the quantity of land which a *bísí* would sow, and the actual quantity of *bísís* sown in any village were ascertained, a standard whereby to form proceedings would be found, and it would signify little whether the amount of land or quantity of grain were the nominal standard; but in this instance *the surface of the soil* was subjected to a *nuzzur andazzee* estimate, and the extent of it recorded in an *arbitrary amount of bísís*.

* 1849.—Sir F. Currie, Bart., Member of Council.

It is evident that such a process, even supposing the "nuzzur andazzee" to have been conscientiously conducted, is no measurement at all, either of grain or of land; and that on such record alone, without further investigation and inquiry, it would be impossible to ground settlement proceedings, or under any circumstances to draw out from it a table of rules: but when it is notorious that the nuzzur andazzee record was dishonestly made by the subordinates employed—and when it appears (*I myself read the order*), that the Commissioner, on receiving the statement regarding a large tract (5 parganas) in the province, declared himself dissatisfied with the result of the inquiry and directed that *the areas of all the villages in that tract should be doubled*, and that in the record doubled they were accordingly—it is, in my opinion, obviously necessary that in any proceedings which may now be held, the Settlement Officer should reject entirely the false estimate recorded in 1880 St., and should pursue some other course for ascertaining the extent and capabilities of the villages to be subjected to settlement arrangements."

XIX. I have not attempted to draw up a statement according to

Tenures.

form No. 23, or the Board's Settlement Circular shewing the tenures on which the mahals of Garhwál are held. In Kumaun Proper there is scarcely one estate which has not become a subject of litigation in the courts, and proofs are constantly forthcoming of the state of property, both in regard to name and title, and to possessions. In Kumaun, too, many of the principal landholders are non-resident brahmins (joshees and others), the decendants of those to whom the native rulers gave grants of land; and although, from the custom of the country, the tenantry are inclined to resist all payments, either in money or kind, to the proprietors, which have not some reference to the amount of revenue to the State paid by the latter, still the existence of rent as distinct from revenue, and the appropriation of a large share of the gross produce by others than the occupant inhabitants, point to the zamindari tenure, both pure and imperfect, as bearing an ascertainable and definite proportion to the other classes of tenure. In Garhwál, owing to the comparatively small value of land, the scantiness of population, and the almost entire dependance for their position and wealth even of the most considerable landholders, (as, for instance, the Bhurtwál family in Nágpur, and the Uswál family in Seela,) on the actual influence which they may happen individually to possess over the agricultural communities, and not on any nominal legal rights—the enforcement of which, even if possible, would soon leave the claimants without a tenantry, and would only enrich their neighbours—hardly one estate, with the exception of the nia-abad mahals, could be correctly entered under the head of *pure zamindari*; while the classes of tenure which the Board call by the name of imperfect putteedaree, are found in some parts of the districts to exceed in numbers the pure bhyachara tenures, which again exclusively prevail in other parts.

Mr. Traill, in his statistical report, asserts "that a large portion of the provincē, not less probably than three-fourths of the villages, are wholly cultivated by the actual proprietors of the land, from whom, of course, nothing can be demanded beyond their respective quotas of the village assessment; and that in those cases the settlement is literally speaking ryotwara, although the lease is issued only in the name of one or

at most of two shares in the estate." In Garhwál this statement is literally true for about three-fifths of the villages, that is, the inhabitants hold the land in severalty under a joint responsibility for the revenue, and pay nothing except their shares of the Government revenue and the customary fees to the elected village pudhan, who again pays only the fee for ministerial services due to the thokedar. The remaining two-fifths are inhabited by those who, in addition to the above-named items, pay certain sums of money, certain portions of grain, ghee and other produce, and a higher rate of customary fees, such as legs of goats, &c., at marriages and other occasions, to the thokedar or seeana in his capacity of hissadar and proprietor, or to those of his family who may possess the proprietary share in their respective villages.

XX. Before coming to the subject of thokedars, I may here record

Pudhans.

that, as the general rule, the "pudhan is the village ministerial officer intrusted with the collection of the government demand, and with the supervision of the police of his village. He is commonly one of the village, appointed with the approbation of the other joint sharers, and is removable for malversation, or at the requisition of the majority of sharers. He collects the government revenue agreeably to their several quotas. He pays also the rent of his own immediate share of the estate. He is remunerated by fees on marriages, and a small portion of land set apart for the purpose. There is no hereditary claim or right to the situation of pudhan, but generally the son succeeds without opposition, unless incapable from youth and want of talent, in which case the sharers are called upon to choose another pudhan from among themselves. Uncultivated lands, which may have not been even subjected to division among the proprietors, are managed by the pudhan, and the rents yielded from their cultivation are accounted for by him to the body of proprietors, who take credit for the same in the quota of the government cess to which they are respectively liable."*

XXI. Referring to the above-mentioned divisions of the agricul-

Thokedars and Seeanas.

tural community, the seeanas or thokedars are divisible into two kinds. *First*, there are those thokedars (sometimes called, in the time of the raja, *lesser seeanas*), who are merely intrusted with the charge of the police in a certain number of villages, who are paid by a fee of one rupee on the marriage of the daughter of each village pudhan, and a leg of every goat killed by the said pudhans; and who, *if they can prove the receipt of such a payment from the commencement of the British rule*, are entitled by the law to receive dues through the pudhan from the village, amounting altogether to a percentage on the government jumma of about three per cent.: *secondly*, there are those thokedars, or greater seeanas, who are heads of the proprietary families, whose ministerial duties in reporting offences and casualties, and also the death of individuals without heirs, seizing criminals, searching for stolen property, assisting the Government putwaree at inquests, collecting coolies and supplies indented for on the public service, are the same as those of the former class; but who, being descendants of great grantees and officers of the Goorkha time, or

* Truill.

that of the Garhwál rajas, possess much greater influence ; who often in the course of the different settlements have engaged with Government for whole sets of villages, sometimes for a whole puttee (as in Kourhea and Seela), whose remuneration for ministerial offices has thus become mixed up with their seancharee and hissadaree rights ; and who often possess decrees of court showing the proprietary division into hissas of certain sets of villages between them and their relations, at the same time that the villages themselves have possessed their own pudhans, holding separate malguzarí pottas, but together with the villagers acknowledging the right of the seeana to receive a larger sum as seancharee dues, than those granted to ordinary thokedars. In one or more of the villages included within the thokedaree pottas, these seeanas and their brethren possess without opposition the lands ; and the tenantry, though often hereditary and not removal at will, cultivate such portions only as may be assigned to them by the proprietor, and pay *koot* or a share of produce, commonly one-third, or a moderate money rent called *sirtee* (whence the name *sirtan assamee* is derived), and in some few parts of the country, chiefly towards the tarái, a certain rate per plough ; all these payments being exclusive of *bhet*, *dustoor*, *muzurana*, *saugpat*, and other offerings usually made to superiors in the hills.

XXII. There is a class of tenants called *kynees* (vassals), who by theory are subjected to personal service in cultivating the landholder's *seer*, or land which he keeps under his own hands, and in carrying his jhampan or dandee and baggage ; but in Garhwál this class has almost merged into that of the khaëkur, necessity compelling proprietors to give the most favourable terms to all occupants of the land. *Haleas*, or domestic servants or slaves (chiefly doms or outcastes), though now by the silent operation of the emancipating spirit of English rule daily diminishing in number, are still found in all principal estates, and these persons perform all the labour of the fields, required on the private farms of the landholders. In the remaining villages the possession of the seeana families are less determinate ; and the khaëkur or occupant assamee, often asserting his right to be recorded in the rent-roll as a hissadar of the land, and not unfrequently as *thhátwán*—that is, the holder of *thhát* or property in the soil, strenuously resisted the claim of any to the proprietorship of the village ; declared that the decrees of the court, and the ancient Goorkhalee or raja's sunnuds, had merely reference to the position of the seeana as talukdar and foudjar, or fiscal and criminal administrator for the district ; and, at the time of the settlement, refused voluntarily to sign any agreement for payment of any dues called *bhet*, *dustoor*, or *malikana*, which could by any possibility be construed into an acknowledgment of any *malik*. Such cases you yourself have had to deal with in Goojroo and other parts of Mulla Sulan ; and have succeeded, where the proprietary rights of the thokedar were fully proved, in allowing the people their separate pottahs for their own villages, and in buying off the thokedar's claim by the substitution of a fixed annual payment in lieu of all mixed seeancharee, malguzari and hissadaree dues. In Kourhea, so long as the thokedar held all the villages of the puttee in one malguzari pottah, he derived a considerable income from collections under all these

latter heads. At the present settlement, under the operation of the general rules detailed in paragraph 13, each village obtained its separate lease and its own pudhan. The son of the thokedar had quarrelled with his father, and to ingratiate himself with the people, promised that if he were elected to the headship, he would greatly reduce all demands of the kind. The result of this conduct, and also of the settlement itself, being the first in which a record of rights was brought to the notice of the people, has been almost to oust the father from his thokedaree, and the son has probably raised a republican spirit, which he will doubtless find it himself difficult to allay, and which will seriously injure his own prospects. In Seela I found the people complaining loudly against the distribution of the villages between two brother thokedars, which had been made at the last settlement, because each thokedar had proprietary rights within the other's thokedaree; hence, the villagers were subjected to conflicting claims and double payments, and ceased to enjoy the benefit of an existing law, to the effect, that the same person could not demand both thokedaree and huq pudhancharee in the same village; for in this case the malgoozar and thokedar were separate individuals. At the time of revision I myself cancelled the existing pottahs and issued new ones, in which the villages are distributed according to the actual proprietary right of the seena.

In Lohba, Mr. Traill's last settlement found the villages falling into waste, owing, in reality, to the inability of the pudhans to contend against the ravages of wild animals, and the loss of even the smallest number of assamees from the villages scattered in and about the wild forests of that tract; but owing, in Mr. Traill's opinion, to laziness and a desire to reduce the revenue on the part of the principal landholders. These latter had originally obtained their thokedaree pottahs for managing the lands given in military assignments to the commandants at the frontier post of Lohba fort, and some of them had held commands under the Goorkha government. The Commissioner considered such pottahs resumable at pleasure, and he accordingly resumed them, and accepted one offer from a farmer (Theproo Negee, of the neighbouring valley of Khetsari in Kumaun) for numerous villages, and ordered the thokedaree right (though he issued no new pottah) to be transferred to that individual; he also made him government putwaree. With all these advantages, however, the farmer failed in restoring the villages to a state of prosperity, the opposition to his management was found unconquerable and he could hardly collect the government revenue, much less any thokedaree dues. At the present settlement each village again obtained its separate lease, the farmer was sent back across the Lohba Pass to his own valley, and a fair jumma was fixed for each estate according to the general principles of the new assessment; but the thokedaree rights remained undecided, while every person whose pottah had been resumed, together with a host of others, the descendants of still older thokedars, sprung up to demand a consideration of their claims. These you yourself decided at a period long subsequent to my operations, and the principle of election by the people was that which principally determined your judgment. Wherever no voices were lifted in favor of the restoration of thokedaree rights, there the pottahs remained under resumption. These instances will suffice to show the nature of the thokedaree tenure in

Garhwál. As the business in that district is never very heavy, and has been rendered still lighter by the aid of the settlement records, the Civil Court will have full time for the adjudication of all disputes left undecided by me; and decisions will not be difficult, now that the course of my operations and of appeals to yourself have rendered public and notorious the principles of equity and justice which should guide the adjustment of all cases connected with these tenures.

Instances of the kind of collections made in certain mahals in addition to the government revenue.

XXIII. A few instances will show the actual kind of collections made by the seenas and hissadars in different parts of Garhwál.

1. Puttee Tulla Nágpur, mouzah Mungoo Khurnolee, jumma Rs. 118, Mungul Sing Bhurtwal and Jeebram Bhurtwal, malguzars and hissadars, Humeer Sing thokedar and hissadar, Jitar Sing hissadar. There are two bísis of land assigned to the malguzar, and he receives one timashee (three-anna piece, five equal to one Farrukhabad rupee, and four to one Goorkha rupee, the usual rupee of account) on the marriage of every khaëkur's daughter, and a leg of every goat killed. Owing to the relationship of the hissadars they pay no thokedaree dues. Hissadaree dues consist in the payment to his own hissadar by the khaëkur on the marriage of his daughter, of four timashees and a leg of every goat he may kill. Humeer Sing receives annually from his khaëkurs two maunds and eight seers of rice, and two maunds and eight seers of barley— Mungul Sing, two maunds and four seers of rice, and two maunds and four seers of barley— Jeebram, one maund and thirty-two seers of rice, and one maund and thirty-two seers of barley— and Jitar Sing, two maunds of rice and two maunds of barley.

2. Puttee Seela, mouzah Barioon, jumma Rs. 17, Ruttun Sing thokedar and hissadar, Annundoo, malguzar and khaëkur. Thokedaree dues accrue from the payment of eight timashees by each khaëkur, on the marriage of his daughter, a leg of every goat he may kill, and a seer of ghee, and from the joint annual contribution of the villagers, of one rupee as nazeerána, and sixteen seers of grain. There are no hissadaree dues distinct from these. The malguzar has three nalees of land, receives eight timashees on the marriage of each villager's daughter, a leg of every goat killed, and a seer of ghee in the month of Sawun,

3. Puttee Buddulpoor, mouzah Sonwara Pulla, jumma Rs. 10, Doolup Sing thokedar and malguzar. The thokedar receives from Goodroo hissadar eight timashees on the marriage of his daughter, as leg and rib of every goat he may kill, and two timashees annually a nazeerána. The inhabitants of the village make a united contribution to the thokedar of one maund and twenty-four seers of grain. Goodroo, who acts as village pudhan for Doolup Sing, receives the malguzar dues, *viz.*, eight timashees on the marriage of each hissadar's daughter, and a leg and rib of every goat killed. He has also ten nalis of land.

4. Puttee Kourhea, mouzah Deodalee, jumma Rs. 22, Bulwunt Sing thokedar, Gungodoo malguzar and hissadar. The thokedar receives from the malguzar eight timashees on the marriage of his (the malguzar's) daughter, a leg and rib of every goat he may kill, one seer of ghee or oil in Sawun, a basket load of Indian corn, a leg of every large deer he may kill, and four timashees as nazeerána. The mal-

guzar receives from the villagers similar dues to the above, with the exception of the two last items.

5. Puttee Bijlot, mouzah Putolia, jumma Rs. 132, Kullum Sing thokedar, malguzar and hissadar, Bhowany Sing, Bishnoo, Mungloo, &c., pudhans and khačkurs. Thokedaree, malguzari and hissadari dues received by Kullum Sing are not distinct. They accrue from the payment by the khačkur pudhans of one rupee on the marriage of their daughters, a leg and rib of every goat slaughtered, a load of Indian corn when in season, a seer of ghee in Sawun, an annual nazeerána of six timashees, and seven maunds and eight seers of grain. The khačkur pudhans possess four bísís of huq pudhanee land, and receive from the khačkur assamees the same dues as Kullum Sing, but no nazeerána and no grain.

6. Puttee Khatlee, mouzah Seela Tulla, jumma Rs. 36, Mohendra Sing thokedar, Moortee malguzar and hissadar, Pudmoo and Bhowany hissaders. Thokedaree dues similar to those in No. 5, but the amount of nazeerána is two timashees, and one maund and twenty-four seers of grain, and two seers of salt. The malguzar has eleven nalees of huq pudhanee land. The hissadaree correspond with the thokedaree dues, except that there is no grain, no nazeerána, and the quantity of salt is only one seer.

7. Puttee Chound Kote, mouza Anrota, jumma Rs. 7, Doorgadut thokedar, malguzar and hissadar. The dues are not distinct, but consist in the payment of six maunds and sixteen seers of grain by the khačkurs.

8. Puttee Odehpore, mouzah Oomrolee, jumma Rs. 74, Mynduroo and Juwaroo thokedars, malguzars and hissaders. The malguzaree and thokedaree dues are united, and are derived from the payment by the hissaders of eight timashees on the marriage of their daughters, a leg and rib of every goat slaughtered, and 16 timashees nazeerána.

9. Puttee Lungour, mouzah Deecoosa, jumma Rs. 90, Oochhaboo thokedar, Sumsera and Mungloo malguzars and hissaders. Thokedaree dues are paid by the pudhans, who present on the marriage of their daughters four timashees, also a leg of every slaughtered goat, and 3 rupees per annum. The malguzars receive from their brother hissaders four timashees on marriages, and possess six nalees of huq pudhanee land.

10. Puttee Usual Sewn, mouzah Siron, jumma Rs. 100, Abdool Sing thokedar, Bhoop Sing malguzar and hissadar. The hissaders refuse all thokedaree dues whatever. The malguzaree dues the same as in the last number.

11. Puttee Putwan Sewn, mouzah Nulyegaon, jumma Rs. 55, Siwanund thokedar, Purmodoo, Gunsea, &c., malguzars and hissaders. Thokedaree dues arise from a contribution of 32 maunds of grain. Malguzaree dues the same as those last mentioned.

12. Puttee Chándur, mouzah Bhugotee, jumma Rs. 171, Rutten Sing thokedar, Goolaboo and Loootee malguzars and hissaders. The thokedar receives Rs. 5 per annum from the malguzar hissaders. The malguzars possess 11 bísís of huq pudhanee land, receive Rs. 2 from the hissaders on the marriage of their daughters, 8 annas on that of their sons, and a leg and a neck of every goat slaughtered.

13. Puttee Pindarpar, mouzah Bhetee, jumma Rs. 55, Gopal thokedar. Thokedaree dues are paid by the hissadars at the rate of 8 annas per annum, with an additional nazeerána of four annas in Sawun.

14. Puttee Pindarwar, mouzah Punttee, jumma Rs. 22, Juawhir Sing thokedar. The thokedar receives one rupee on marriages, and a leg of every slaughtered goat.

XXIV. The greater part of Mr. Commissioner Traill's remarks on tenures, as found in his printed report, and in subsequent correspondence, refer to the district of Kumaun Proper; but the following extracts from his report to the Sudder Board of the 2nd January 1829 will not be out of place. Mr. Traill himself seems to wish that the observations therein recorded should be considered his final opinion:—

“12. The paramount property in the soil here rests in the sovereign. This right is not only theoretically acknowledged by the subject, but its practical existence is also deducible from the unrestricted power of alienation which the sovereign always possessed in the land. The occupant zamindárs hold their estates in hereditary and transferable property, but these tenures were never indefeasible; and as they were derived from royal grants, either traditional or existing, so they might be abrogated at the will of the sovereign, even without allegation of default against the holder, and without reservation in his favor.”

“13. From the extreme attachment of the landholders to their estates, the frequent exercise of such a prerogative would doubtless have been highly unpopular. In the interior it appears to have been unfrequent, as may be judged from the length of time which villages have remained in the possession of the same families. But, in the neighbourhood of the capital and on the border, such arbitrary transfers were not uncommon; and where a provision in land was called for to reward military services, or to remunerate the heirs of those slain in battle, it was usually made at the expense of existing rights.”

“14. The property in the soil is here termed *thát*, and grants in tenure of *thát* and *kote*, (the designation under which lands were given to the heirs of those killed in battle,) conveyed a freehold in the soil as well as the produce. Where the land granted was already held in property by others, these occupant proprietors, if they continued on the estate, sank into tenants of the new grantee, who, moreover, by the custom of the country, was at liberty to take one-third of the estate into his own immediate cultivation or seer. Of the remainder of the estate the right of cultivation rested with the original occupants, who were now termed *khaëkur* or occupants in distinction from *thátwan* or proprietor.”

“15. Throughout the greater part of the province, as already noticed, landed property has been subjected to few violent changes, and by the process of the Hindoo law of inheritance it has now been reduced to the minutest degree of sub-division.”

“16. In such a state of property the characters of landholder and farmer are naturally united, as the former cannot afford to part with any portion of the profit of his petty tenement; accordingly, full six-tenths of the arable land are cultivated by the actual proprietors, who may be termed *thátwan* cultivators.”

“17. Of the other four-tenths, one-half may be assumed for the estates which are cultivated by resident tenants, having no claim to the property in the soil.”

“18. This class may be divided into the *khaëkur* and *kueenee* or *khurnee*; the *khaëkur* has been already noticed, and enjoyed an hereditary, though not transferable, right of the cultivation: the *khurnees* were tenants and settled on the estate by the proprietors, and by long continued occupancy might come to be considered in the light of *khaëkurs*, from whom indeed they differed little, except in the nature of the rent to which they are liable.”

“19. In the remaining two-tenths are comprised the lands cultivated by non-resident tenants or *paekhasts*.”

“27. When a share in any estate may lapse from death or desertion, it is divided among the remaining proprietors, who become answerable for its assessment; but this responsibility is, generally speaking, far from being deprecated, as the landholders are for the most part anxious to enlarge their petty tenures; as a precaution to prevent

such a contingency from becoming individually burthensome, the small hamlets and paeekhast lands are now leased with the uslee village to which they properly attach."

"28. The village jumma is apportioned on the several shares, agreeably to the nominal interest possessed by each in the estate. If any sharer claims an abatement on the ground of deficiency in the portion of land actually in his possession, a measurement takes place, and a record is made of the quantity of land found in the occupation of each proprietor, agreeably to which the future cess is regulated, but without retrospective effect."

"29. From damages by mountain torrents, and from gradual encroachments on the shares of absentees, inequalities of this kind are pretty general, and applications for measurement frequent."

"30. Pleas for abatement on the grounds of inferiority in the quality of a share can very rarely arise, as each individual share comprises its due proportion of every part of the village, good and bad. This class, the thátwan cultivators pay on a general average about one-fifth of the gross produce to government."

"31. The khaëkur tenant, in addition to the public demand which he pays in money, has to pay to the proprietor as sirtee, bhét and dustoor, nearly another tenth. The khurnee pays in koot agreeably to former rates, which may be taken on an average at one-third of the gross produce."

"32. In paeekhast, no general rule exists, each tenant makes his own bargain; and as the competition for cultivators exceeds the demand for land, the terms are always in his favor. The rent, invariably in money, is somewhat lower than that paid by the khaëkur."

"33. The share of the gross produce, as enjoyed by the different classes of cultivators above enumerated, may be summed up as follows:

" Thátwan cultivator	. . . . .	80 per 100
Paeekhast tenant	. . . . .	75 per 100
Khaëkur ditto	. . . . .	70 per 100
Khurnee ditto	. . . . .	66 per 100"

XXV. I have made this long quotation from the best of Mr. Traill's settlement reports, because, in the first place, I wish literally to fulfil the promise made in paragraph 4, of saving superior authority the trouble of referring to past correspondence; and in the second place, because from obvious reasons the opinions of Mr. Traill on any subject relating to this province must be of higher importance than any which I can offer.

XXVI. If circumstances had permitted me personally and continuously to superintend on the spot the settlement operations in all instead of a few of the parganas of Garhwál, I think that I could have succeeded in completing the general remarks in English, accounting for the revision of settlement in each mahal. But not only has my appointment as District Officer in judicial and general charge of Kumaun Proper during the last three years left me without time for the full discharge of settlement duties, and placed me (except during occasional hurried visits) 50 miles from the nearest part of Garhwál; but also the consequent circumstance of the actual assessments and settlement arrangements having been made by the late Deputy Collector, and in a few instances by the Garhwál Assistant, though in accordance to principles and rules laid down by myself, has deprived me of the means of recording with exactness such observations as are usually made by Settlement Officers. Four parganas, Pynkhunda, Bhadán, Chándpur, and the greater part of Tulla Sulau, remarks on the village settlements have been made by myself and copied in the village statements which were forwarded to your office.

In other parganas, Nāgpur, Gunga Sulan, &c., English remarks have not been recorded; but English statements have been prepared according to forms Nos. II. and III. of the Board's Circular Orders, modified to meet local peculiarities. These show, in the case of every settled mahal, the past and present estimate of area; the detail of assessable land of each well known kind of soil; the occupation of the land by the pudhans, coparcenary shareholders, cultivators having right of possession, and other classes of cultivators, according to their own showing; the former assessments with the history of the dakhlee lands; the statistics of the new settlement; and finally the statements of possessions and responsibilities prepared by the people in the form of the rent-roll of the estate. In Dewalgurh, Chound Kote and Mulla Sulan, these English statements, owing to the delay in preparing the Hindee statements, consequent on the unfortunate death of the Deputy Collector in the midst of his unfinished work, have not been filled up; but the clerk of the Garhwāl Assistant can easily perform this task within the present year.* The settlement misls for the last mentioned parganas containing the Hindee village forms, will all be transferred to the Garhwāl office before the close of the present rainy season; and the officer in charge of that district will then possess, for these as for the other parganas: *First*,—the boundary misls as mentioned in 'paragraph 15. *Secondly*,—the roobucaree or record of settlement, showing the past fiscal history and management of all mouzahs, uslee and dakhlee, and all the new arrangements. *Thirdly*,—the ikrarnamah or agreement of the inhabitants in regard to the remuneration of the pudhan, and the collections of all sorts to be made under the heads of thokedaree, seancharee and hissadaree dues; and also binding themselves down to a conformity with certain rules in regard to the public service and general management. *Fourthly*,—the *Phurd Phant*, showing the name of the pudhan; the distribution of the revenue payers among the several pudhans, where more than one are elected; the quotas of revenue payable by the several share-holders or occupants; the division of the non-proprietary tenantry among those recorded as proprietors: and the names and liabilities of the Paekkhast and other cultivators whenever discoverable. In addition to these documents, the numerous petitions presented, depositions taken, and orders passed during the course of the settlement on miscellaneous matters, forms separate files of proceedings, which have been transmitted to the Garhwāl Record Office. Thus questions henceforth arising, especially in regard to claims and possessions, will become easier of decision, owing to the existence of proofs showing a certain state of affairs at a certain period; and I should think that the Civil Courts in Garhwāl will now rarely be reduced to the necessity of pursuing their investigations in suits connected with the land to a period anterior to that of the settlement proceedings. At first some difficulty was experienced in inducing the people to form the revenue and rent-roll just described, but soon its value became apparent; and although, as fully reported on another occasion, the periodical correction of these rolls cannot, and ought not, in Garhwāl, to be enforced with such rigid atten-

* English mouzahwar pargana statements have been prepared for every division and have been forwarded to Pauri.

tion to form and time as in the plains, districts which enjoy the benefit of educated village accountants ; still the people themselves may be expected to consider this record as more and more important, the more its advantages in placing their liabilities on an exact and public basis become, in the course of time, well known and proved. The statement of bísís and nalees in the possession of each individual is, of course, fictitious, as it has reference to an account of measurement not founded on facts ; but still, as in every case it has been drawn up with the cognizance of the villagers, though, owing to their ignorance, not always by themselves and without official aid—and as this statement is to be found in every copy of the Phurd Phant opposite the names and revenue liabilities of the shareholders and khaëkurs, these latter have always an opportunity of offering any objection to it which they may consider necessary, and of suggesting any corrections for the better assertion of their rights. As a representation of *comparative* possessions, the non-reality of the data being the same for all concerned, the division of the bísís and nalees as shown in the rolls may still be considered as not utterly without value. On the whole, I consider the first formation of the Phurd Phant for every village in Garhwál as the crowning good of the revision of settlement under report ; and I contemplate this creation with the more satisfaction, from the knowledge which my experience in Kumaun gives me of the difficulties, embarrassments and actual evils arising from the scarcity of such documents in this part of the province, and the arbitrary and unsatisfactory manner in which the few that are forthcoming have been prepared.

XXVII. I may conclude this part of the subject by stating that there are no regular village chowkeedars in Garhwál ; though *pukrees*, corresponding somewhat to *gooráits*, are occasionally found remunerated for their services as messengers, &c., sometimes by portions of land, sometimes by fees, and sometimes by both. Had I been able to conduct the settlement myself throughout the district on the spot, I should have paid more attention to the subject of these village servants, (among whom may also be mentioned tailors and masons, the latter constantly employed in repairing the stone walls of terraces,) and a record concerning them would probably have been made. The subject, also, of forced labor for the repair of roads, carriage of baggage, &c., would have met with attention ; and the quota of coolies and supplies demandable from each village, according to its capabilities, for the public service, would have been duly registered. As it is, I beg to commend both these points to the attention of those who are now, and may be hereafter, placed in charge of the administration of the district, while I myself in the Kumaun settlement shall take care to place, if *possible*, these matters on a correct and fair footing.

XXVIII. The figures in statement No. I., representing the quantity of unassessed land in bísís, whether forming part of khalsa villages and measured within their area, or whether whole villages, are *only an approximation to the truth* ; and Captain Huddleston is at this moment employed in ascertaining the actual facts of the rent-free tenures. On this subject I beg to refer to

Maafes and goonts, or lands rent-free to individuals, or held by religious establishments.

my letter, No. 22, of the 18th December, 1837, to the address of the Officiating Commissioner of Bareilly, and to the correspondence which arose therefrom, terminating in distinct instructions from the Governor General issued to the Sudder Board of Revenue, in a letter from Mr. Secretary Thomason, dated 18th July, 1838. I do not consider it necessary to include a report on this subject in my account of the revision of settlement. The *maafee* holdings only amounting to 163 *bís* in the whole district, require no separate notice from me. The *goont* lands amount to 13,651 *bís*, of which 943 from *parts* of villages which pay revenue to Government for the remainder of their lands. Of the small portions of land which make up this small total sum, perhaps nearly one-third may be considered as waste, and two-thirds are actually cultivated, and the rents assigned to the great temple of Badrináth, or to local shrines. If the lands dedicated to the latter objects were resumed by authority, I am of opinion that the people would not consent to pay any addition of revenue at all proportionate to the nominal enlargement of their assessable area; and even if an enhanced *jumma* were obtained, the people would still tax themselves with the maintenance of the shrines and their priests on the ancient footing. The resumption of the *entire goont villages* would, of course, and somewhat to the pecuniary resources of the State; but, though under a liberal and prudent government, I contemplate no measure so harsh and impolitic. I may here record my belief that the disgust occasioned by the resumption of religiously assigned lands in Garhwál would not be confined to this province, but would spread throughout all India, every quarter of which sends forth its annual pilgrims to do homage to the sublimity of nature at the sacred sources of the Ganges.

KUMAUN AND GÁRHWÁL }
SETTLEMENT OFFICE: }
The 10th August, 1842. }

I have the honor to be, &c.,
(Signed) J. H. BATTEN,
Settlement Officer.

ABSTRACT.

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| Para. | I. | Introduction. |
| " | II. | General Statements. |
| " | III. | Former Statements and Abstract of present Settlement. |
| " | IV. | Remarks explanatory of the Report. |
| " | V. | History of the new Settlement. |
| " | VI. | Principles of Assessment. |
| " | VII. | Physical peculiarities affecting the Settlement. |
| " | VIII. | Moral circumstances affecting the mode of Settlement. |
| " | IX. | Consideration whether the interests of the State have been duly regarded, and remarks on Mr. Commissioner Traill's assessments. |
| " | X. | Observations on the extension of the period of settlement to 20 years, with quotation from Mr. Traill on the subject. Opinion as to the stability of the revised arrangements. |
| " | XI. | Difficulty in discovering the past revenue payments of villages, especially of dakhlee mouzahs transferred from one mahal to another. |
| " | XII. | Farming Leases. |
| " | XIII. | General rules adopted for the leasing and management of mahals. |
| " | XIV. | Reference to the modification and exceptions to the abovementioned rules, as known to the Commissioner. |

- Para. XV. Boundaries of estates and settlement of disputes concerning them.
 " XVI. Right to waste lands, pasture grounds and forests.
 " XVII. Assessable area of estates and measurement of lands.
 " XVIII. Quotation from a note by Mr. F. Currie on the subject of the Garhwál Settlement.
 " XIX. Tenures.
 " XX. Pudhans.
 " XXI. Thokedars and Seeanas.
 " XXII. Classes of tenants—instances of the operation of the thokedaree or seeancharee tenure in regard to the people.
 " XXIII. Instances of the kind of collections made in certain mahals in addition to Government revenue.
 " XXIV. Opinions of Mr. Traill on the Hill tenures.
 " XXV. Remarks on the above made quotation.
 " XXVI. Records of Settlement.
 " XXVII. Chowkeedars and Coolies' supplies.
 " XXVIII. Maafees and goonts, or lands rent-free to individuals, or held by religious establishments.

(Signed) J. H. BATTEN,
Settlement Officer.

APPENDIX.

1. I now proceed to describe the tract of country which has been subjected to the operations under report, and to offer such general remarks on the people and the revenue as may be suggested by the course of the description.

2. British Garhwál* may be roughly calculated as being 100 miles long by 50 broad, or about 5,000 square miles in extent, of which one-fifth, if not more, belongs to the snowy range. It lies between the latitudes $29^{\circ} 30''$ and $31^{\circ} 2''$ —and the parallels $78^{\circ} 5''$ and $79^{\circ} 50''$ of longitude; but as the shape of the country is nearly a rhomboidal parallelogram of which the long sides extend from the snowy range to the plains in a south-westerly direction, only a portion of each of these longitudes is included within the district. The boundaries are as follow: on the west, the Mandákini branch of the Ganges, and the high range, along its western bank from Kedárnáth to Rudraprayág, and thence the Alaknanda to Deoprayág, and thence the Ganges, properly so called after the union of all its branches to 20 miles below Hardwár, separate the district from the Raja of Garhwál's reserved territory and from the British districts of Dehra Dún and Saháranpur. On the north, the Himalayan peaks and passes separate it from Huindes.† On the east, an imaginary line drawn from the snowy peak called Trisool to the Pindar river, 20 miles below the glaciers at its source; and thence a varied line drawn in a westerly, south-westerly and southerly direction by Bhadán and Loába forts, and crossing the Rámghanga river near its numerous sources, and again re-crossing it at the upper part of the Patli Dún, divides Garhwál from Kumaun, the latter boundary in the Tarái being the Koti Rao torrent immediately after its issue from the hill. On the south is the Bhábar or Tarái; and there, except in the case of taluka Chándi on the Ganges, which forms a small triangular corner separated from Bijnor by the Sawasun stream, the actual base of the lowest range of hills, with only a few level gorges running up between some of the projecting points of the mountains, is the boundary between this district and zillah Bijnor.

3. The parganas are ten in number, *viz.*, Pynkhunda, Bhadán, Nágpur, Chándpur, Dewalgurh, Barasewn, Chound Kote, Mulla Sulan, Tulla Sulan, and Gunga Sulan; here placed according to the position from north to south, but in the statements numbered according to the order in time of their re-settlement. An eleventh pargana, Dásoli, exists between Nág-

* This district is sometimes called 'Garh,' and the name is supposed to be derived from the number of the hill forts with which the country is studded.

† Huindes is the local name of that part of Thibet which borders on Kumaun and Garhwál.

pur and Bhadrán, but this is held in rent-free assignment by the temple of Badrináth, the proceeds thereof defraying part of the suda-burt expenses of that establishment. There are also three puttees in pargana Nágpur, by name Purkundee, Bamsoo, and Mykhunda, set apart rent-free for the suda-burt expenses of the Kedárnáth temple, and situated near that shrine.

4. Pargana Pynkhunda is divided into two portions, Mulla and Pynkhunda Tulla.

Tulla. The latter lies along the lower course of the Doulee river, or farthest branch of the Ganges, before its junction with the Vishnoo Gunga, near Joshimath, and also for a few miles along the united river, thenceforward called the Alaknanda. Joshimath is comparatively a large place for the hills, being the winter residence of the Rawul and priests of Badrináth, and affording at that time, and also during the season of pilgrim resort, a market for the surplus produce of the neighbourhood; but most of the villages in this tract may be considered prosperous, owing to the circumstances of their being occupied during the winter by the Bhoteeas of the upper tract, whom the rigor of the season compels to migrate to milder regions, and who are the chief purchasers of the grain grown by the villagers, and of the carrier-sheep bred by them among the magnificent pasture grounds of the ranges which crown their villages, and stretch upwards to the roots of the snowy peaks. Some of the villages in this neighbourhood are so situated as to afford to their owners great facilities as hunters, and many villagers derive a good profit from the sale of hawks, which they snare in their eyries, and of musk pods extracted from the musk deer which they hunt down by their dogs. *Daz-beena* (hawks—musk) was a regular item of revenue taken in kind under the Native governments. Tulla Pynkhunda is the tract which the late Mr. Moorcroft talked of renting from Government for the purpose of establishing himself in the best position for profiting by the Thibetan trade in shawl wool after his return from Central Asia: and it was to this beautiful region, and a home among its sheltering woods for the evening of his days, that that enterprising, but unfortunate, traveller alloted his life, and looked forward with a fond hope from amidst the troubles and dangers of his trans-Himalya journeys.

5. The Mulla or upper puttee commences at the junction of the Reenee river with the Doulee, and is purely Pynkhunda Mulla. Bhoteeas in its character. In no village of

this tract is more than one harvest (of wheat, barley, buck wheat, phaphur—a species of polygonum—and turnips) possible, and in some years that is not reaped owing to too early falls of snow in October; but the Bhoteeas of the Níti Pass, though not as wealthy as those of the Jowahir Pass (owing to their distance from such good markets as Bágésur and Almora), are on the whole very thriving: and the trade with Thibet, except when, as lately, interrupted by political troubles, will continue to supply the sources of prosperity to the inhabitants of Níti, Mularee, and the other villages at the sources of the Doulee. The capabilities of a real Bhotee village may be estimated as great or small in nearly exact proportion to its vicinity to, or distance from, the snow—in other words,

its prosperity corresponds to the rigor of the climate, the barrenness of the soil, and the impracticability of cultivation; for the more daringly these latter evils are encountered, that is, the nearer the village is to the Thibet frontier, the greater are its trading advantages.

6. The Bhoteas are not only the monopolizers of the carrying traffic between Thibet and the cis-Himalayan districts, but also of the export and import trade; and merchants from the plains and hills have never hitherto succeeded in establishing their own correspondence with Thibetan dealers. In the time of the Garhwál Rajas and the Goorkhas, the Bhoteas paid revenue to an unwarrantable extent, because their profits as merchants were over-estimated. In our rule their taxation has been greatly reduced; and I considered that Mr. Commissioner Traill had made an excessive sacrifice of revenue when he introduced his nominal land tax and calculations of bisis into the upper villages of the Bhotia gháts, because there being no surplus produce from which rent or revenue could be derived, a land tax appeared to me absurd. I thought that the form of lease should be a settlement per village according to its present trading prosperity, viewed with reference to the Government demand paid previous to the abolition of the custom duties, and to the consolidation of all demands into the so-called land revenue. I referred this matter for the decision of superior authority, and in reply I was instructed by the Sudder Board not to attempt any fictitious mode of settlement according to rates of assessment on the land, but to make as fair an arrangement as I could between the Government and the Bhoteas with reference to the general capabilities of their respective villages. On the receipt of these orders, and remembering the duties levied on the Bhoteas by the Thibet government for the privilege of trading, I did not consider myself authorized to make any greater account under the head of profits of trade than the late Commissioner had already, in fact, though not nominally, thrown into his calculations of the respective jummas demandable from the villages; and I accordingly, with some slight reductions in the case of two broken-down mouzahs, kept the existing Government demand for Mulla Pynkhunda unaltered. For a complete description of the Bhotia mahals of Kumaun and Garhwál, I beg to refer to Mr. Commissioner Traill's report, published in Vol. 17, *Researches, Asiatic Society*.*

7. Bhádán. The Pindar river forms the distinguishing feature of this Bhádán. pargana, and separates its two principal puttees from each other. Puttee Pindarpar reaches to the very base of the snowy range, and has some fine villages within a short horizontal distance of some of the highest peaks near the sources of the Khylgunga and Mandákini rivers. The best villages are not found in the valley of the Pindar; and considering the facilities for irrigation afforded by nature, it is remarkable how very little tullaon or low lands occur under the head of seera or irrigated. The finest villages are

* Granite, gneiss, mica slate and occasional primary limestone, are the chief formations of Pynkhunda; but at the passes into Thibet, and in their neighbourhood, the European secondary series with marine fossils are found to succeed to the primary system of the Himalaya. At Ghertee, in the heart of the snowy range, between Níti and Milam, are lead mines, which have for some time been deserted.

those either situated, like "Kob," on high upland near the forests, but possessing a large share of flat or easily sloping land—or placed, like "Wun," very near the regions of eternal snow, but surrounded by good pastures, enjoying a bracing climate, and inhabited by an enterprising and Bhotea-like race of trafficking people. No part, however, whether lofty or low, of this pargana, has been exempted from the visitations of that fatal, and indeed extraordinary, pestilence called by the natives "*māhamaree*," (a malignant typhus fever accompanied with glandular swellings), which, in the character of its movements to and from, and periodical returns to, particular spots, somewhat resembles the cholera. The depression of the people, and, indeed, actual depopulation caused by this disease, the paucity of inhabitants in proportion to the vast extent of yet culturable ground, and in some cases considerable over-assessment, combined with a plan of misrepresentation as to actual circumstances attempted by some of the principal landholders, some of whom were also Government officials—rendered the revision of settlement in Bhadán rather difficult, and it was not without some appearance of vacillation and some real embarrassments that, being at that time very inexperienced in hill affairs, I placed the revenue arrangements in what I hope may prove to be a sound basis for the long period of the new leases—a period to which some of the pudhans, from its entire novelty and their entire ignorance, looked forward not without doubt and timidity. There are not many thokedars in Bhadán, but those that exist are chiefly descendants of persons to whom military assignments of land were given under the former governments. The occupant zamíndárs* are generally the descendants of those whom the thokedars induced to settle on their grants of land. On this account the latter are sometimes found recorded by the villagers themselves as proprietors of the soil, even where not the slightest possession, or *seer* cultivation on the part of the thokedars, exists; but in most instances the occupants claim the nominal proprietorship, although they are willing to pay the customary dues called by them sometimes *malikana*, sometimes *nazzeerana*, sometimes *hug zamíndarí*, and sometimes, indeed generally, *hug thokedaree*, to the *seeana* or thokedar. As, however, these dues are very small, and as no rent in addition to their quotas of revenue is taken from the occupants, it is really a matter of little consequence whether from ignorance, or fear, or from a hope of throwing the responsibility of revenue payment on the more powerful members of the community in case of any future hardship, the people have recorded the thokedars and their brethren as shareholders; or whether under a suspicion of probable usurpation or exaction, or a knowledge of their own rights, the people have insisted on their own proprietary tenure.

8. The Bhadán Rajpoot, or Khussia, is, in general, a plain, simple-minded character: and though in this pargana there have been two or three instances of excessive litigation among the brethren of the thokedaree families, and on the subject of some of the larger pudhan-

* Except when expressly mentioned in connection with the so-called zamíndarí tenure, the word zamíndár is used to represent the actual occupant, however humble, of the lands. European gentlemen coming up from the plains sometimes express their astonishment at their baggage coolies being called and calling themselves by this name.

ships, still the people on the whole are more acquainted with the barter price of salt at Níti and of the money price of wheat and rice at Almora, to both of which places they laboriously carry the produce of the fields on their backs, than with the theoretical tenures of their land,—on which subject they, as well as the Bhoteas, not unfrequently referred me to their wives for information!

9. Rice,—wet and dry, though chiefly the latter,—*mundooa*,* *jungora*, *kodoo*, *ogul† juwar*, *bajra*, *chooa or marsa*,‡

Crops.

form the chief grains of the khurreef crop here as elsewhere in the hills; but the produce of each village, of course, varies according to its height and climate, and the nature of its soil. Hemp of the best quality is also grown in some of the upland villages, from which *bhungela* or hempen cloth for wear and for sacks is manufactured. Various kinds of pulse, *bhut*, *gahut*, &c., are common at this season, and the oil seeds, surson and til, wheat and barley, form the chief rubbee crops, besides *ulsee* (linseed) and the pulse called *musoor*.

10. Great numbers of sheep and goats are bred and pastured on the high mountains near the snow, for sale to the Bhoteas, or kept for the carriage of their goods and for the sake of wool (which the people of this tract largely use in their apparel) by the Bhadánis. §

Sheep and goats.

11. Nagpur occupies the Dooab between the Mandákini and Alaknanda branches of the Ganges uniting at Rudraprayág. From Tirjogee Narain near Kedárnáth, however, there stretches down from north to south a high range of mountains lying a few miles to the west of the Mandákini, and the intervening space is occupied by two or three khalsa villages of Nagpur, but chiefly by the three suda-burt puttees mentioned in paragraph 3 of this Appendix. In the former years of British rule there arose some doubt as to whether this tract of country, being west of the river, did not properly belong to the Raja of Garhwál's reserved territory; but as it was proved always to have formed a constituent part of pargana Nagpur, the claim of the Raja was disallowed.

Nagpur.

The celebrated temples of Kedárnáth and Badrináth are both in Nagpur, and also the Panch Kedar, or five intermediate holy spots along the edge of the snowy range (Mudh Mehswur, Rudarnath, &c.) The winter

* Mundooa (eleusine coracana) form the chief food of the laboring classes in the hills, and is a very abundant crop.

† Ogul is buck wheat, and is sold with profit at the mundeas in the terrai.

‡ Chooa-marsa (*amaranthus anardana*?) is called battoo in the western hills.

The small grain from it is largely consumed for food. The fine red flowers of this plant when ripe are very beautiful, and in October quite color the landscape;

“and with one scarlet gleam
“Cover a hundred miles, and seem
“To set the hills on fire.”

WORDSWORTH.

§ The rocks in Bhadán are similar to those in Pynkhunda, except that there is a greater proportion of limestone, which formation characterizes some of the high peaked mountains south of the Pindar river. Iron ore is not unfrequent in this pargana, and is here and there worked.

residence of the Rawul of the first-mentioned establishment is at Okeemuth. The concourse of pilgrims during the season of resort from May to October enables the zamíndárs to sell their rice, wheat, ghee, &c., with advantage along the different points of the pilgrim road nearest to their homes. They also breed large flocks of sheep and goats on the excellent pasture tracts which lie at the base of the snowy peaks. A great part of these they sell to the Bhoteas of the Mána* and Níti passes, using the remainder for the conveyance of their own produce, and of the salt which they obtain in exchange. The Nagpuris are almost all dressed in woollens, even where their residence is situated in temperate or warm valleys. As they do not change their clothes with the seasons, are dirty in their habits, and allow their habitations to be entirely surrounded in the rainy season by jungles of nettles, wild hemp, and similar rank vegetation, they are subject to much illness; and the fatal epidemic alluded to in the description of Bhadán, commits some havoc in Nagpur. In regard to temperature, the climate of some parts of Nagpur is quite European, and the scenery of the whole tract is highly beautiful, while the vicinity of the eternal snows is characterized by the grandest sublimity. Nagpur will never be forgotten by those who have pursued the torrents of the Mandákini to their source, who have wandered among the magnificent forest of the Toongnath range, or who have spent a day on the banks of the Deoree Thal.

In this pargana are the copper mines of Pokhree, &c., which, in the time of the Garhwál Rajas, are said to have yielded a large revenue. Since the British occupation of the province they have never been very profitable, and the produce had become so scanty, owing to the difficulty of working the ground, rather than to the absence of ores, that in 1837 the farmer could not even pay one hundred rupees per annum; subsequently an experimental mine was opened by Government at Pokhree, under the superintendence of Mr. Wilkin, a Cornish miner; and the results of the undertaking, now closed, have been fully represented by the Commissioner in his recent report on the mines of this province.†

12. Chánpur forms the centre of British Garhwál, and is characterized by very lofty ranges of mountains covered with forests, separating the Pindar river from the Rámghanga, and again the different branches of the latter river (all rising in this tract) from each other. The puttee of Chánpur itself possesses some very fine villages, situated on high slopes surrounding the fort which gives its name to the pargana. Here the dynasty of Rajas, now represented by their lineal descendant, Sheodursun Sah, the protected Raja of Garhwál, had their origin, and ruled, previous to their founding a capital (about 400 years ago) at Srinagar. Many of the villages consequently belong to brahmíns of the Kundooree tribe, who

* The Mána pass into Thibet is at the source of the Suraswatee river, which joins the Vishnoo Gunga at Badrináth. The chief village is Mána, a very large and prosperous place, close to the temple, to which the Bhoteas of this tract are bound to pay their rents and to do service.

† Granite, gneiss and mica slate prevail in Nagpur. But clay slate and magnesian limestone are also very plentiful. The rocks in which copper ores are found are talcose slate and dolomite.

NOTE—1849. *Vide* the Reports on mines attached to this compilation.

held the principal offices under the Native Rulers. Puttee Lohba, as mentioned in the body of the report, was remarkable for its fortress at the frontier, between Garhwál and Kumaun, and this was continually the scene of conflicts between the forces and inhabitants of the two rival districts; and owing to this, and similar posts along the whole line of frontier, the Goorkhas were kept out of Garhwál for twelve years after they had obtained possession of Kumaun. The people of Lohba are consequently a fine, manly race, and at present make very good soldiers. Puttee Chupra Kote extends from east to west over a large space of wild country, and in some parts the villages are but scantily interspersed along the high wooded ranges. The people are for the most part poor, except at the south-east extremity, which borders on Páli in Kumaun, and approaches in fertility and population to the prosperous state of its neighbourhood. Owing to the situation of some of the villages near the forest, and the difficulty experienced by the few inhabitants in preserving themselves and their crops from the ravages of wild beasts, a decrease of the Government demand, to the extent of nearly Rs. 300, was found necessary in the three puttees of Chándpur; and the system of keeping villages together under influential thokedars (none, however, rich or powerful), was preferred in many instances by the villagers. The good effects of the settlement have already become apparent, especially in Chupra Kote; and some villages in the neighbourhood of Kunour, which I remember almost waste, have now become well cultivated. There was formerly a tahsildaree establishment at Kunour, and its abolition some years ago as a measure of economy, removed one market for the sale of produce. The people of Chupra Kote also have not the benefit enjoyed by those of Lohba and Chándpur, of the pilgrim road running through their district. Recently, however, good paths have been made over the high ranges on every side; and communication with Srinagar, Kumaun, and the northern parganas from which the zamíndárs have to procure their salt and wool, has become comparatively easy. A good road along the line of the Nyar river and over the southern mountains now connects this tract with the principal routes leading to the mundeas of Chilkia and Kotdwára, and other marts for hill produce at the foot of the hills. Large quantities of hemp of the very best quality, in addition to the grain and other crops enumerated in paragraph 9, are grown in this pargana. The laboring population in the villages where this useful plant is cultivated, and where hempen cloth is manufactured, are chiefly *Khussias*; and though others of similar origin elsewhere assume the name and thread of the Rajpoot, here many are found who appear as *soodras*, and allow themselves to be included in that caste.*

* The grey wacke formation is very abundant in Chandpur, and clay slate bears a fair proportion to the mica slate rocks. Limestone forms some of the high-peaked ranges, and in Lohba is metalliferous, yielding both iron and copper, the latter, however, scantily and partially. There is a great outburst of granite in the Kunour district and on the high Doodoo-ke Tolee range. This is remarkable, from being the first occurrence of this rock in the central hills (that is in the line of about 40 or 50 miles north of the plains), between the great Chor mountain in the west, and Kumaun, where granite is almost as common in the heart of the country as in the snowy range.

13. Dewalghurh is named from a great temple and religious establishment which possess rent-free lands, both in the Raja of Garhwál's territory and in the British district. This pargana lies along the left or southern bank of the Alaknanda, extending for some distance into the interior of the mountains, and is remarkable from the situation in it of the capital Srinagar and the Dhunpur copper mines. Srinagar fell into decay from the great earthquake in 1803, and from the removal of the Garhwál Raja's residence to Teerhee on the Bhágirathi, on the restoration to him by the British of half the territory conquered from him by the Goorkhas, and the inclusion of the old capital within the British half of the district. Some trade, however, always continued to be carried on between Srinagar and Najíbabad. The formation of the pilgrim road on the eastern bank of the Alaknanda has also made this town the resort of numerous pilgrims during one season of the year; and latterly the location of a separate European Officer in charge of Garhwál at Pauri in the neighbourhood, and the establishment of a Sudder Ameen and Moonsiff's court in the place itself, have thrown a little life into Srinagar. Captain Huddleston has also paved and otherwise improved the town, and a good direct road has been made from it to Najíbabad, in addition to the former one down the Ganges to Hardwár. The Dhunpur copper mines are the best in the province, and have been described by the Commissioner, and previously by Captain Herbert and others; but there is one peculiarity concerning them which deserves notice, *viz.*, that 21 villages, large and small, have always been attached to them; and it has been found impracticable to separate the lease of the villages from that of the mines, old custom having made the labour and supplies derived from the former essential to the mine lessee. Out of a total revenue of Rs. 1,901 paid by the farmer to Government, I found that he only collected Rs. 266 from the villages. A slight increase of the Government demand for the whole pargana accrued in the course of the present settlement. The valleys of Punae and Srinagar in this pargana are eminently rich and beautiful, and the Dhunpur range is noted for its magnificent scenery.*

14. The 14 puttees of Barasewn are bounded by the Nyar on the east and south, and the Alaknanda on the west. The hills are for the most part bare of wood; but the whole tract, with the exception of some portions of the river gels, is eminently fertile, and bears a resemblance rather to Kumaun than Garhwál. The villages are large, and the population plentiful and industrious. Each puttee generally has its own separate valley, and the surplus produce is sold at Srinagar, on the pilgrim road, and in the plains; tobacco of a good quality is produced in low situations, and sugar-cane is sometimes seen. Hemp is but rarely grown; neither do the people use sheep and goats for the purposes of traffic. Their dress also is more frequently made of cotton than of hempen cloth, and

* Grey wacke, trap, and quartz rock, clay slate, talcose slate and limestone, alpine and dolomitic (the latter containing the copper ores), are the prevailing geological formations of Dewalghurh.

wollen apparel is quite unknown. Land being here valuable gives rise to considerable litigation, and the vicinity of the courts (perhaps the cheapest to suitors in all India) enables many of the inhabitants of Barasewn, who are fond of law, to gratify their inclination. This part of the country was very much injured by the oppressive rule of the Goorkhas; but, even in the time of the Rajas, near the close of last century, General Hardwicke, who visited Srinagar from Najibabad, describes this tract as wretchedly waste. Those now traversing the same tract would not recognize his description; and I know of no part of the hills where the benefits of our rule are more conspicuous to the eye, or more often recited to the ear.*

15. Chound Kote and Mulla Sulan, also, in a great measure, resemble the Kumaun hills, on which the latter pargana borders. The Sanee and Nyar rivers, and their small tributaries traverse this district. Chound Kote is remarkable for the almost entire absence of all forests, except towards the fort, which gives name to the pargana. The grain crops are remarkably abundant; but except in the cold weather, when the people can carry their produce to the plains, there is no near market for its sale. The observations made on Barasewn apply to these parganas, and no further report on them seems necessary, save that the inhabitants, though in my opinion a far from contemptible race, are eminently litigious, and bear the character, among the more simple Garhwális, of being almost as deceitful and cunning as *desees* or lowlanders. Some of the disputes which occurred have been alluded to in the report. I hope that the settlement has succeeded in putting matters connected with the land and its tenures on a better footing than formerly, and will tend somewhat to keep the people out of court.†

16. Tulla Sulan. Puttees Buddulpoor and Kourhea are situated close to the last described parganas, but nearer to the plains, though chiefly lying on the north or hill side of the last high range. Some circumstances connected with Kourhea have been elsewhere mentioned. The revenue was kept unaltered from its former amount. Puttee Buddulpoor possesses some very large, fertile and populous villages, some of which were thought to be under-assessed. A total increase in the Government demand on the whole puttee, of 64 rupees, arose from the different village settlements, and was imposed with the greatest facility. The hills on which the hamlets of this puttee are scattered strongly resemble Almora and its neighbourhood. The settlement of Bijlote, Boongee and Pynao on the south of the range facing the plains, and the Patlee and Kotree Dúns, gave me considerable trouble, and required much care. A decrease of revenue and a total remodelling of the village leases were found necessary. Pynao is situated in the valley of the Mundal river, the climate of which is almost as bad as that of the tarái. Wild elephants abound and commit great depredations on the

* Clay slate and quartz rock almost exclusively prevail in Barasewn.

† Clay slate, mica slate and limestone, with occasional granite rocks, occur in these parganas.

crops in the rainy season. Tigers also are numerous, and kill both men and cattle. Seela is situated on both sides of the Koh river, and some account of its circumstances has been included in the report. Large portions of it are waste, and some of the villages are unfavourably placed on the border of the saul forests, which here, as in Buddulpoor, begin to take the place of oaks and pines and other alpine vegetation. The Patlee Dún is traversed by the Rám-ganga, as that river approaches the plains, from which the Dún is separated by a steep sandstone range resembling in almost every respect, save in the fewness and difficulties of its passes, the Sewalik range between the Ganges and the Jumna. A separate report on this Dún was made by me on the 28th September 1838. It may suffice here to repeat, that the quantity of flat land is very small indeed, in comparison with the hills and ravines, and that the forests of saul and bamboo (the timber of which is floated down the Rám-ganga in rafts) are plentiful and valuable. The climate is, of course, insalubrious, and a difficulty is found in procuring cultivators for the different clearings. The settlement was made with Pudum Singh Negee at Rs. 275 (a reduction of Rs. 100 having been allowed). He had an hereditary claim to the lease of this tract; and though his right to the zamindáree had not been previously admitted, he will now possess all lands which he may redeem under a proprietary tenure. He is also the lessee of the kat bans and churaee (timber and pasturage dues) farms. Four of the villages included in his lease are situated outside the lower range in the gorges of the passes. The Kotree Dún, properly so called, is merely a small uncultivated valley, with very rich pastures, situated in the midst of the lower hills near Kotdwára. In the lower parts of Tulla Sulan, ginger, turmeric, tobacco and chillies (capsicum) are grown in great abundance, and are most profitable articles of produce when sold by the puharees at Chilkia, Kotá Adwra, Afzalgarh, and other marts in the plains.*

17. Gunga Sulan has for its boundaries the Ganges below the junction of the Nyar river on west, the Koh river on the east, the Nyar river on the north, and talooka Chandi and other parts of the Bhábar on the south. Dhangoo, as its name in the hill language implies, is rocky and rugged, especially in the neighbourhood of the Ganges, which here forces its way through steep precipices; some of the villages are small and poor, and a slight reduction of the revenue was thought expedient. Kuroundoo and Lungour are chiefly in the vicinity of the Koh, but these puttees are of very irregular shape and are not compact, but have their villages capriciously scattered among the other divisions of the pargana. Lungour is remarkable for its two fortresses of that name on the crest of a high precipitous ridge, which separates the Koh from the

* With the exception of granite, the rocks named in the last note prevail in Tulla Sulan, but all are succeeded by sandstone in the Dúns and lower ranges. The Sona stream rises in these latter and joins the Rám-ganga in the Patlee Dún. The sands of this stream, as the name implies, yield gold, and the bed of the Rám-ganga, also after its junction, is auriferous. The gold washers who resort hither earn, however, but a scanty subsistence and Pudum Singh, the farmer of the Dún above-mentioned, only pays Government 25 Rs. per annum for the privilege of collecting the dues from these people.

Nyar river. Here the last Garhwál Raja, before retreating to Hardwár, where he was killed, made the last vigorous defence of his country against the invading Gorkhas, who were before Lungour Garh for some years. Ajmere and Oodeypore, though in their lower parts very jungly, contain in the heart of the pargana some very fine villages, and the country is not unlike the fertile tract near Bhim Tal in Lower Kumaun. The Oodeypore hills, covered with saul forests, stretch into the Chandee Dún, and are separated from the Dehra Dún by only a strip of level ground and the Ganges: the produce is similar to that described in Tulla Sulan, and the inhabitants also derive a profit from cutting and selling the saul and bamboos which grow on the lower ranges. The munde of Bedasnee is situated in Oodeypore, and the zamíndárs find also a near market for their grain, turmeric, &c., at Hardwár.*

18. The revision of settlement in talooka† Chandee will form the

Talooka Chandee.

subject of a separate communication, and its revenue statistics have not been included in the present report. Some of the villages have fallen entirely waste, and the land revenue has in consequence sunk from Rs. 809 to Rs. 719. As the forest lands at the disposal of Government have now been separated from the area of villages the former will gradually be partitioned off into *grants*, under the rules for the redemption of waste, introduced by the Sudder Board of Revenue into Gorakhpur, Saharanpur and the Dehra Dún, and a gradual increase of revenue will take place in this ilaqua. Already offers for tracts under the regulated terms have been made, and in the ensuing cold season I hope to survey the required portions, and give possession to the capitalists who wish to occupy them. At present the farms of jungle produce and pasturage dues in Chandee, which, under orders of superior authority, have been re-let for a period of three years, yield a profitable amount of revenue to the State. This ilaqua is the only portion of Garhwál Bhábar which stretches much beyond the base of the lowest range into the plains, its extent below Chandee ferry (opposite Hardwár) being nearly 20 miles. None of the pudhans or cultivators in this tract are puharees. Boksas are the chief agriculturists. Elephants abound in Chandee, and a few are caught in pits every year. The sands of the Ganges here are auriferous, but the amount of revenue derivable from the gold washing is not greater than in the Patlee Dún.‡

19. I may here conclude this Appendix by stating that Captain

Conclusion.

Huddleston has favored me with the following results of a late rough census, made under his orders, of the population in British Garhwál:—

* The geological formations of Gunga Sulan are the same as in Lower Tull Sulan.

† NOTE.—1849.—This talooka has subsequently been included in the Bijnour district.

‡ Sandstone and conglomerate rocks exclusively prevail in Chandee. Traces of lignite coal are frequent in the beds and banks of the small streams. Fossil remains of animals have also been discovered.

Population Return of the District of Garhwál taken during the years 1840-41.

Men	34,112	Brought over	276,970
Women	34,815	Rajpoots	44,798
Boys	28,552	Khussias	34,502
Girls	17,295	Low Castes	22,328
Total	1,32,774	Slaves and Haleeas	1,358
Brahmins	29,422	Mussulmans	366
Carried over	<u>2,76,970</u>	Total	<u>380,322</u>

(Signed) J. H. BATTEN,
Settlement Officer.

KUMAUN AND GARHWÁL SETTLEMENT OFFICE,
15th August 1842.

A FEW NOTES
ON THE SUBJECT OF
THE KUMAUN AND ROHILKHAND TARÁI:

BY J. H. BATTEN, ESQ., C. S.

PREVIOUS to the reign of the Emperor Akbar, that is to the latter half of the 16th century, the history of Kumaun, in connection with its lowland possession, and also of the Hill Raj of that name itself, is but imperfectly known.

Deficiency of records concerning the Tarái.

Even to a still later period, tradition, confirmed by documentary evidence and the voice of general testimony in the neighbouring districts, takes the place of all authentic written records within the province itself on which reliance can be placed. The few Puthan families of respectability now settled in the Tarái are, like their whole race in Rohilkhand, but a recently introduced colony. From them, therefore, it would be vain to look for any details connecting the series of events even in their own villages. The Bhoksa and Tharoo tribes, although permanent occupants in the whole jungle tract lying along the base of the sub-Himalayan mountains between the Ganges and the Gandak, are not, and never have been, permanent residents at any one spot; nor are they possessed of sufficient intelligence to know the tale of their own chosen region, or be able to recount the revolutions which have occurred on the scene of their immigrations. Of the other tribes inhabiting the present villages or clearings in the Tarái, it is not probable that many families can trace their settlement in that wilderness beyond the third, or at utmost, fourth generation preceding them. Raja Sheoraj Singh, the principal personage of the Tarái parganas, does not owe his present position, in that tract, of taluqadar; or manager, or farmer, or zamíndár (or whatever under existing arrangements may be his proper designation) to any direct descent from the Kumaun Rajas, or to any long possession continued from their time to his own. Before his grandfather Lall Singh, accompanied by Mahendra Chund, the representative, at least by immediate birthright, of the royal race of Kumaun, descended with their families to the plains, and became by favour of the Nawab Vizier connected with the latter history of the Tarái, intestine disturbances had begun to destroy the semblance even of a central government in Kumaun, and the state records, such as they were, became scattered among the various *kamdars*, to whom they had been officially entrusted,

and who only preserved such portions of them as might tend to prove their own importance, or that of their several families. During the troubles consequent on the Ghoorka invasion in the year 1790 A. D., the regular traces of past times became more and more obliterated; and when the last relics of the Chund Rajas abandoned their native hills and took refuge at Kilpuri in the plains,—nearly the only place where they still possessed any thing like a property in the land,—they took down with them no weighty burden of state records, and left but few behind. Afterwards at Rudarpur, one chief scene of their exile, a fire occurred, which is stated to have consumed many family documents, while at Almora any *duftur* or record office that existed may be supposed to have commenced its collections only from the accession of the Ghoorkalee government. Under these circumstances, it is not a matter of wonder that neither the British authorities in the Hills, deriving their information from kanungos and other usual depositories of such knowledge, nor the descendants of the Hill Rajas, in the persons of Sheoraj Singh above named, or his cousin of the elder branch, Pertab Singh, now residing at Almora as a pensioner of the English Government, should be able to furnish exact data for an historic narrative.

2. Using such means as I have in my power, I proceed to draw a short and rough sketch of the successive revolutions to which the country has been subjected, and, wherever possible, of its successive conditions, in the hope that such a description, however imperfect, may be found, if not useful as evidence, at least acceptable as part of a picture, at a time when the attention of those in authority has been strongly drawn to the present state of the tract described.

3. The dynasty called Kuttoora is the earliest known to have reigned in Kumaun. The Rajas of its line are said to have been of the *Sooruj Bunsee* origin, and they have been clothed by the imagination of the *Paháris* with almost divine attributes; while the extension of their authority to Delhi and Kanauj in the plains, and from Mundee to Sikkim in the hills, is confidently assumed as a matter of fact. The whole race* appear to have become utterly extinct, but at what time and in what manner no one can tell, and in fact their whole history is lost in the greatest obscurity. Within the present provinces of Kumaun and Garhwál, *Joshimath* near Bhadrináth, and *Kutoor*, not far to the north of Almora in the now almost desolate valley of Bijnath, are celebrated as the principal seats of their power. The ruins still existing in the latter place and at *Dwara Hath*, some miles to the westward, are pointed out as the relics of the Kuttoor Raj, as are also the low carved stone pillars called Brih-kumh,† placed at intervals of a few miles, so frequent in the eastern parts of the district, and which are said to have marked the halts or encampments in the royal progresses. Some of these ruins, especially the *chubootras* and wells, are not without beauty, at least in their carving, and the great number of small temples even now stand-

* At least that tribe of the Kuttoora *Sooruj Bunsées* which reigned in Kumaun.

† This is *Bhákha* for *Brihs-kumbh*, बृहत्कुम्भ.

ing, each as it were dedicated to a separate idol, and the quantity of idol images themselves which have been found in their precincts, shew that the Kuttoora Rajas were devout worshippers of the whole Hindoo Pantheon. The shape of the buildings and the character of the sculptures are said to be similar to the architectural features observed in the south of India; but, I believe, that the same forms are quite common in Bundelkhand and on the banks of the Nerbudda. From the account above given it will at once be seen that the dynasty of which we are speaking was of lowland origin, and that no signs of an aboriginal extraction are visible in its remains. As before the Mahomedan conquest of India, the rulers of a region so illustrious in the shastras as the Himalaya mountains, being also by their position masters of the sacred sites at the various sources of the Ganges, may be supposed to have held rank equal with, if not superior to, the Rajas of *Kuttair*, or country between the mountains and the Ganges now called Rohilkhand; and as, after the establishment of the Mahomedan empire in Hindoostan, the Kumaun Rajas were found in hereditary possession of the Tarái by a tenure quite independent of any grant from lowland potentates, I see no reason for doubting that the Tarái throughout its whole extent formed an integral part of the Kuttoora Kumaun Raj. That it also formed an *important* part, may be assumed from the almost absolute necessity still existing, that a large portion of plain country should, if not attached to the hills, at least be available for the annual resort of the *paháris*, and their cattle: (an occupancy which, under native rulers, could hardly be maintained without an actual right of property in the soil, and actual separate possession thereof by the hill powers;) and from analogies drawn from the late and existing feeling in Nepal, in regard to the tract at its base. Beyond this all is conjecture regarding those ancient times: and the question whether Sambhal and Bareilly were then subject to Kuttoor may be left for amicable discussion between the *paháris* and *desees*, when they meet annually at their now common pasture grounds, and need not engage the too jealous attention (as at one time it was feared it might) of British functionaries.

4. The Kuttooras in Kumaun were, we are told, succeeded for some time (13 or 14 generations) by a *Khussia* Raj, that is by numerous petty Chiefs among the mountaineers themselves, each governing his own small territory and fighting with his neighbours. The many small forts scattered throughout the province, in situations where such defences would be useless to a government holding undivided authority over the whole tract, would seem to prove the truth of this traditional history.

5. On emerging at last from this confusion, we find the earliest name of the *Chand* dynasty in *Som Chand* a *Chandra* *Bunsee* Rajpoot, who is narrated to have come from the village of *Jhúsi* in the province of *Allahabad* (trans-Doab,) and to have established his power and a capital at *Champáwat** at or about the year 1100 Saka, corresponding to 1235 Sumbut and 1178 A. D. The Joshi (*Jyotishi*) Brahmins who have subsequently been such influential members of the hill community,

* Also called Káli Kumaun from its vicinity to the Káli river.

accompanied the first of the Chand to Kumaun. It would be quite out of place to register in this report the list of Rajas who followed *Som Chand*. Some persons, indeed, are found who deny the continuity of the dynasty altogether* ; but, be that as it may, the historian of the Tarái has almost nothing to tell concerning any of the line previous to the 44th generation. Raja *Kullian Chand* removed the capital from Champawat to Almora, and built that city in 1620 St. or 1563 A. D. His son and successor *Rudar Chand* was a contemporary of the Emperor Akbar, and in the course of his reign of 28 years made frequent visitations to the Tarái, and not to leave himself without record in the land, became the founder of Rudarpur.

6. But what is meant by the Tarái in Akbar's time ? To what extent of lowland dominion did Rudar Chand succeed ? Although an hereditary, was the Tarái an undisturbed possession of Kumaun in preceding times ? On a reference to contemporaneous history we find that the year 1194 A. D. is the date generally fixed for the conquest of *Kanauj* by the arms of *Kutb-ud-deen*, the Lieutenant of *Shahab-ud-deen*, and also that in 1195 A. D., saw him extend his victories across the Ganges to *Budaun*. It is, I think, extremely probable that an incorrect tradition may have anticipated the commencement of the Chand dynasty in Kumaun by 16 years, and that in the great revolution which transferred the empire of the Gangetic plain as far as Benares from the *Rakhtores* to their Mahomedan victors, when the dispersion of numerous powerful Hindoo tribes took place every where among them the earliest Chand and his followers found their way to Kumaun. But, whether the elevation of this race in the hills preceded or followed the fall of the Kanauj kingdom, the shock of that fall may well be supposed to have reached to the foot of the Himalaya, and hardly to have been arrested at Budaun and the lower parts of Kuttair. The rule of the hill powers, whether Khussia or Chand if it had survived at all the decadence of the Kuttoora line, and the breaking of that Raj into petty chiefships, must have been rudely shaken at this period. Even allowing that subsequently some kind of authority over this tract was regained as the Chand Rajas became one after the other more and more firmly seated on their mountain throne, the authority must have been one exercised under permission on account of tribute yielded to others, or, at best, under neglect or contempt on account of its intrinsic insignificance. The Paháris, indeed, while boasting of their ancient boundary on the south as "Gunga-war," or not short of the Ganges, almost unanimously allow that at one time the possessions of their ancestors in the plains were woefully circumscribed, if not altogether lost ; and that it was not without difficulty that *Oodhian Chand*, the 30th of his line, attained by some means or other an honorable and determinate position in the *Des* for himself and successors. To continue then the story, and answer the

* It seems a matter of universal tradition that between the 8th and 9th succession of Chands, a second Khussia Raj intervened, and also that until the 11th of the line, by name Lutchmee Chand, some representatives of the old Kuttoora dynasty possessed a limited power at Kuttoor itself, but that in the reign of this Raja they were subdued by violence, or absorbed among the mass, or otherwise disappeared and "the land knew them no more."

remaining questions placed at the head of this paragraph, *Rudar Chand* found himself the lord of the mahals or parganas named below.

- | | | |
|--------------------------------|------------|-------------|
| 1. Suhjgeer | now called | Jaspur. |
| 2. Káshipur or Kotah | | Káshipur. |
| 3. Moondia | | Bázpur. |
| 4. Gadarpur | | Gadarpur. |
| 5. } Boksar | | { Rudarpur. |
| 6. } | | { Kilpurí. |
| 7. Baksha | | Nánakmata. |
| 8. } | | { Bilabrí. |
| 9. } | | { Surbna. |

This whole tract, which is exclusive of the *upper* Bhábar nearer the hills, (of which I shall have to speak hereafter,) was called *Chaurási Mal* and *Nowlukhia Mal*,—"Mal" being then, as now, the hill term for the low country. The former name was derived from the size of the territory which was reckoned at 84 coss in length—the latter name from the real or nominal revenue of the territory—*viz.*, nine lakhs. The boundaries on the west were the *Peera* or *Peela Nuddee* at *Raipur* between *Jaspur* and the *Ramganga*, on the north the *Ookhur Bhoomee*, or region of no water (now the *Bun* or *Forest*); on the south the higher ground of the regular plains, according to certain old known limits of the parganas; and on the east the *Sarda* river near *Púranpur*. The reign of *Rudar Chand* was not entirely without troubles; for, during *Akbar's* minority the imperial officers attempted to resume the territory and sent a force for that purpose. The young *Raja*, however, made a successful resistance and afterwards proceeded to *Delhi*, where he obtained favor at the Court of the Emperor, and distinguished himself in some expedition against *Nagor*. The final result to this step was his obtaining a *sunnud** for the *Chaurási Mal†* parganas, and his return to the hills with enhanced powers.

7. In the time of his immediate successor *Lutchmee Chand* (still in the reign of *Akbar*), the royal armies appear to have revisited the *Tarái*, and their places of encampment are still pointed out at *Tandah*, and more especially at *Peepulhuttah* where there is a mango grove called the *Badshahee Bagh*. Fourth in descent from *Rudar Chand* we find *Tremal Chand*, *Rajah* of *Kumaun*, between the years 1625 and 1638 *A. D.*; during part of this period the *Tarái* is stated to have attained a high degree of prosperity, and to have actually yielded nine lakhs of rupees from various sources of revenue to the hill treasury; but before the death of *Tremal Chand* the prosperity of the tract excited the envy of its neighbours, and encroachments began to be made by the *Kuttair Hindoos* not disallowed by their *Mogul* rulers. His successor *Báz Bahadur Chand* finding himself in danger of total dispossession from these fertile lowlands, repaired to *Delhi*, and imitating the conduct of his ancestor, entered into the military service of the Emperor *Shah Jehan*. He accompanied the imperial expedition against *Candahar* and *Cabul*. A fortunate opportunity occurred, and the division which the *Raja* commanded was able to gain some important advantage. Consequently

* Not now existent at *Almora*.

† Some persons consider this word as an abbreviation of the Persian word *mahál*, but the *Fahárá* philologists declare that *mál* is a special *Hill Hindée* word.

on the return of the royal armies to Delhi, Báz Bahadur Chand was honored by many signal marks of favour, but not content with obtaining empty titles, he adhered to the original object of his visit and procured the full recognition of his right to the *Chaurási Mal*, together with an order addressed to the viceroy of the Soobah for effectual assistance against the *Kuttair* chiefs. Through the aid of *Nuwab Roostum Khan** he succeeded in expelling his enemies from the Tarái, and he afterwards caused the town of *Báspur* to be built and to bear his name. It is said that "every *beegah* and *biswansee*" was cultivated at this time, and that the construction and repairs of bridges, *bunds*, and water-courses were diligently cared for by the officers of Government. These functionaries resided at Rudarpur in the plains and at *Buroh Kheree* and *Kotah* on the spurs of the lowest range during the hot months. *Kashipur* was not then a place of any importance, and the Pahári (I know not how correctly) even place the foundation of the present town and gardens at a period more recent than the Rajas hitherto named. At *Kotah* and *Buro Kheree* and elsewhere in the lower hills, are remains of forts and residences and mangoe groves which go far to show that the climate at those sites was not in former times so insalubrious as at present, when few men in power would confine their retreat from the Tarái heat to such low elevations in the mountains as these. *Kotah*, indeed, is stated to have been the capital for all the western portion of the *Chaurási Mal*, and to have given its name to the lower parganas, and not only as now to the near sub-mountain region. The good fortune of Báz Bahadur Chand followed him to the end. He wrested the dominion of the *Bhote* passes from his northern Tartar neighbours, he associated his name with universal prosperity in the minds of his *Kumauni* subjects, and he died, after a rule of forty years, in the year 1678 A. D., during the reign of Aurungzebe.

8. If I were writing a connected history of Kumaun, the five successions of Rajas between Báz Bahadur Chand and *Kullian Chand*, the fourth of his name, would afford me ample material both for narrative and comment; for, during this period, the prosperity of our hill principality having attained its culminating point† began rapidly to decline, and the descent to ruin was marked by civil war with its disastrous accompaniments of royal assassinations and popular anarchy,—a fitting prelude to the foreign invasions which followed in due course. But the important epochs in the history of the Kumaun Tarái need alone occupy our present attention, and passing over the half century to which I have alluded, I arrive in the year 1653 Saka, or 1731 A. D., at the accession of *Raja Kullian Chand IVth*. The Rohilla chief *Ali Mohumed* at or soon after this period succeeded his converter and adopter *Daood Khan* in the powerful position acquired by the latter; the splendours of *Budoun*, the old capital of the *Sircar*, had begun to fall before the display of upstart military importance at *Aonla*, and in short,

* The founder of Moradabad.

† *Oodeot Chand*, the immediate successor of Báz Bahadur Chand, and *Juggut Chand*, the third in descent, bear a high name in Pahári history. In the time of the latter, nine lakhs are again mentioned as the revenue of the Tarái—but after this epoch the intestine disturbances became utterly destructive of all prosperity both in the highlands and lowlands.

Kuttair was fast becoming Rohilkhand.* In the earlier part of his reign, *Kullian Chand* had to contend against the aggressions of *Nuwab Munsoor Ali Khan*,† who attempted to attach *Surbna* and *Bilári* to the neighbouring (trans-Sarda) *Chuckladarship* in *Oudh*‡; but, by a successful appeal to the Emperor *Mohamed Shah*, the nominal integrity of his Tarai possessions was preserved to the Kumaun Raja. During his latter years he suffered from a far more terrible enemy; but let me here snatch from oblivion an important record of the times immediately preceding the invasion of Kumaun by the Rohillas which has fortunately survived the ruin of that era.

TABLE of Revenue Statistics in the Munes (Mudh'-des) Parganas of Kumaun for the year 1666 Saka, corresponding to 1801 Sumbut, 1744 A. D., furnished by *Kishna Nund Udkaree*, descendant of the former *Tahsildars* of the Tarai, and now inhabitant of *Mouzah Rutgul*, *Puttee Uttagoolee*, *Pargana Bara Mundul*, *Zillah Kumaun*.

Name of Pargana.	Rubbee harvest.	har-vest.	Khureef	pur-bhee (holi-days.)	Raceba (Jun-eco, &c.)	Sayer (miscellaneous.)	Joca ke baach (gaming tax.)	Teeka (tuzer-rana.)	Khurcha me-wajit (fruit tax, &c.)	Total annual jumma.
	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Káshipur, &c.	1,00,000	1,00,000	5,500	474	20,000	718	501	1,001	2,28,189	
Rudarpur Bilári, &c. . . .	50,000	60,000	2,750	303	10,000	352	251	700	1,24,356	
Surbna	25,000	20,000	1,675	208	25,000	172	150	500	72,706	
TOTAL	1,75,000	1,80,000	9,925	985	55,000	1,237	902	2,201	4,25,251	

NOTE.—The *Tahsildar* of *Káshipur*, and the *Chaurási Mal* in general at the time of this statement was *Permanund Udkaree*. His grandfather *Casheenath* in the time of *Bás Bahadur Chand*, is said to be the real founder of the present *Káshipur*, on the site of four villages in which the temple of *Oojinee Debee* was, a place of old Hindoo pilgrimage. The son of *Casheenath* was called *Seonath*, and the village of *Seonath* poor and numerous mango groves near *Káshipur* and *Kotah* planted by him still render his name immortal as the thriving and fortunate servant of *Oodee Chand*. His descendant *Kishna Nund Udkaree* possesses numerous sundals, both on copper-plate and paper, of that period. This individual is now a Government *Putwarree* in *pargana Gangoli*.

All the reports made by the Kumaun canongoes and other natives belonging to the province concur in fixing the nominal revenue of the *Chaurási Mal Parganas* in the year 1744 A. D. (or one hundred years ago) at about the same sum as that named in the preceding statement, viz., somewhat more than four lakhs of rupees, inclusive of all items. But, at the time of the Rohilla irruption in that year, the actual collec-

* वैसीसै बैसी करी ॥ दोषा प्रभू के ठाट ॥
आंवले को राजा भयो ॥ बांकोलि को जाट ॥

Waise see aise kuree, Dekho Prubhoo ke thát,
Aoule ko Raja bhayo, Bakolee ko jāt.

This popular distich concerning the sudden rise of *Ali Mahomed* is well known in Kumaun.

† Afterwards called *Sufder Jung*.

‡ *Seeb Deo Joshi*, the prime minister of *Kullian Chand*, was wounded in a fight with the *Chuckladar Tejoo Gor*, and was taken prisoner, but subsequently released.

tions had dwindled to less than two lakhs,* and as the whole lowland country of which we are speaking was virtually held in military assignment by the mercenary troops of the Raja, known (from the place of their origin in the west) as *Nuggur Kotia*† sepahees, it may be doubted whether in the time of *Kullian Chand*, at least previous to the expulsion of the *Rohillas* from *Kumaun*, any treasure ever ascended to Almorah at all. The present peshkar of the *Huzúr Tahsil*, *Kishna Nund*, *Joshi* of *Gullee*, has found among his ancestral papers a long list of villages and of their respective *ruqbas*, the abstract of which I give below. It refers to an early year of *Kullian Chand*, 1657 Saka, or 1735 A. D., but it unfortunately does not contain any information as to the proportion of waste to cultivated land.‡ It may, however, be found interesting as shewing the number of villages *standing on the rent-roll* at that time, and as affording data for comparison with the state of affairs in 1835 A. D., a date which (I know not how correctly) I have heard mentioned as that in which, *under British rule*, Taráí matters were at their worst, and from which a renascent order of things may be assumed to have commenced.

Parganas.	Number of Villages.	Total Beegahs.
Boksar (Rudarpur Kilpri)	247	7,90,950
Baksha (Nánakmuta)	139	3,83,300
Chinke (Surbna, Bilári)	121	3,15,400
Káshipur	139	4,86,800
Suhujgeer (Jaspur)	59	1,58,400
Moondia (Bázipur)	81	2,38,500
Gadarpur	83	3,31,200
GRAND TOTAL	869	27,04,550

In the years 1666-67 Saka, 1744-45 A. D., the *Rohillas* twice invaded *Kumoun* under their two leaders *Nujeeb Khan* and *Peinda Khan*. Though their stay was short,§ its ill results to the province are well and bitterly remembered, and its mischievous, though religiously zealous, character is still attested by the noseless idols and trunkless elephants of some of the *Kumaun* temples. The first irruption was only arrested in the very heart of the hills on the downs of *Ghyr Mandee*,|| near the sources of the

* Only 40,000 rupees collections are mentioned in *some* of the records, but it is doubtful whether these referred to the whole or a part of the Taráí.

† *Nuggur Kote* is the town of which *Kote Kangra* is the citadel.

‡ *Kishna Nund Udkaree* also possesses very old lists of Taráí villages and their beegahs, but no account of *cultivation* or of *ploughs*.

§ Those who object to the Hill people of *Almora* as being unaccountably and foolishly scrupulous on the subject of *kine killing*, forget that *Benares*, *Muttra*, and other *Hindoo* localities have been for centuries under direct *Mahomedan* rule, whereas *Kumaun* never had one of "the faithful" as its immediate lord. The only *Mussulmans* formerly known within the hills were certain families of *shikarees* and *cooks*, who received favor at the hand of the *Rajas*, the former for killing game and ridding the country of wild beasts, the latter for preparing suitable food for any *Mahomedan* guest of rank. The *Raja* of *Bhurtpoor* still entertains a similar class of purveyors.

|| Near this spot is the beautiful country residence of the *Kumaun* Commissioner, which is highly convenient as being on the borders of both districts, *Kumaun* and *Garhwál*, and, therefore, central to the whole province.

Rámganga. Here the Raja of Garhwál, *Prupteep Sah*, checked the further progress of the Rohillas and turned them back by a bribe of three lakhs of rupees to their leaders, and thus the holy land, which owned his Kumaun neighbour and himself as its princes and guardians, was relieved from its first contamination by Mahomedan contact.

The second invasion, caused by the discontent of *Ali Mahomed* at the small spoil brought down to him, was stayed at the very entrance of the hills at *Baro Kheree* Pass (between *Bhamouree* and *Bhim Tal*), where the Rohilla force was routed by the minister *Seeb Deo Joshi* and his highlanders, who had seen too much of such visitors in the former year to allow them again to surmount the *Gaghur* range. It is generally believed that the Rohillas were incited to both attacks by some domestic traitors of the *Rotela* tribe, one individual of which, by name *Hurmut Singh*, had been put to death by the Kumaun Raja for rebellious conduct. The complete expulsion of these predatory foreigners from the open plain of the Tarái was found too difficult a task for the Pahári arms, and hence recourse was had to other means. *Kullian Chand* himself repaired to the camp of the Emperor, then pitched at *Sambhal*,* and implored for aid against his enemies. At that time (1747 A. D.) the extraordinary power obtained by the Rohillas had greatly alarmed the Imperial government, already sufficiently weakened by the Mahrattas and by Nadir Shah, and very strong efforts had been made to reduce them, attended with considerable success. Twenty-two descendants of the old *Kutitair Rajas* are said to have been present in camp, headed by the chief of *Thákurdwára*, and all clamorous for protection. The Kumaun Raja did not sue in vain, and the result of his visit to Sambhal was a renewal of his *sunud*† for the *Chaurasai Mal*, and the abandonment of the territory by the Rohillas (with the exception of the eastern tract at *Surbna* and *Bilahri*), besides sundry personal marks of imperial favor. Soon after his return to the hills he died, and the year of his death (1748 A. D.) also saw the decease of the Emperor Mahomed Shah, and of the adventurer Ali Mahomed.

9. The history of *Rohilkhand* between the years 1748 and 1774 A. D. is well known. The constant conflicts between the *Soobadar* of Oudh, *Sufder Jung*, and the Rohilla chiefs, attended occasionally with no small disgrace to the arms of the former (and through him to those of his master the Emperor *Ahmed Shah*) terminated in the utter discomfiture for a short period of the latter, by the introduction of the *Mahrattas* and *Jats* into the disputed territory as the formidable allies of the *Wuzeer*. Then followed, as might be expected, the usurping occupation of Rohilkhand by those very allies themselves, and the attraction to that fertile quarter of their swarming countrymen from the Deccan. The revolutions which dethroned and blinded *Ahmed Shah*; which first exalted and then brought down to death his puppet successor Alum Geer II; which linked together in the bonds of temporary amity the regicide and self-elected *Wuzeer Ghazee-ud-deen*, and many of the *Mahratta* leaders; the advance of *Ahmed*

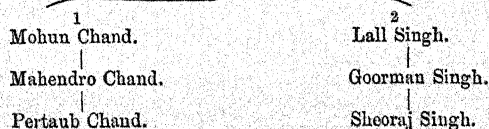
* I believe that the *Sote* then derived its name of *Far Wufdar* when the pukka bridge was built for the army, the Emperor having called it "*Far Wufdar! dul tunun Sote.*"

† This *sunud* is still extant.

Shah Dooranee and the repetition at Delhi of some of the horrors enacted under *Nadir Shah*; and afterwards, on the departure of the *Abdallis* from *Hindustan*, the overwhelming height to which the flood of Mahratta dominion attained; these events, accumulating on each other, involved the whole of upper India in anarchy and confusion, and completed the destruction of the *Moghul* Empire. As affecting Hindustan in general, they caused the minds of all men to be fixed on one great question, till the decision of which there could only exist two great parties, *viz.*, who shall be masters? the *Mahrattas* or the *Affghans*? as affecting *Rohilkhand* in particular, the crisis of affairs united together by one common interest the ruler of *Oudh*, then *Shooja-ud-dowla*, and the *Rohilla* Chiefs, *Hafiz Rehmut Khan*, *Nujeeb-ud-dowla* and all the minor leaders of the clan; and, for a brief period, the chivalry both of *Oudh* and *Rohilkhand* was engaged in a common cause. The battle of *Pánipat* might very probably have ended in a different manner if the *Dooranee Shah* had not been thus assisted, and if he had not found on his side in that bloody field *Affghans* of the *Hindusthani* colony, as brave and undegenerate as his own *Abdallis* fresh from the rugged passes of *Affghanistan*. Who, on the evening of the 6th January 1761 A. D., contemplating that great battle field and reflecting on its results, could have guessed or believed that the fate of India had really already been decided not five years before on an obscure swamp in *Bengal*? or have foreseen that, in regard to the sceptre of *Hindustan*, the slaughter of that day had been a fruitless sacrifice; that the *Affghans* almost from that very hour would be strangers to the soil; that the *Mahrattas*, then supposed to be an almost annihilated power, would again contest the throne of India with foreigners, but of a still more distant origin and still more distinctive race; or that finally, peace and plenty would smile on that very plain, invited to the land neither by *Mahomedan* nor *Hindu*, but by the *Christians* of a *Western Atlantic Isle*? Yet to *Rohilkhand* at least (whereunto my tale must return) far different from peace and plenty were to be the intermediate gifts of the *English* race. When *Hafiz Rehmut Khan*, flushed with his share of the victory, returned to his own country, it may be assumed that, even if no higher aspirations for the good of his subjects expanded his breast, he still fondly hoped that the good fortune of his race and family would henceforth be permanent, that his last battle had been fought, and that he might be allowed to end his days in quiet and happiness. Alas! the lapse of thirteen short years, not all ill-spent we may hope, brought to his door a totally unexpected enemy in purchased alliance with the ancient hunters of his line. If then at *Kutterah* on the 23rd April 1774, the victorious *English* General turned away in sadness from the corpse of the gallant *Hafiz Rehmut Khan* and reviewed with pain and disgust the results of his own triumph, the civil narrator of this tragical revolution, however indignant at the gross misrepresentations and false colouring of facts, which, both in the senate and the library, have associated the early *English* name in *Rohilkhand* with altogether unredeemable shame, and the extinguished rule of the *Rohillas* with every fancied virtue,—may now be excused for pausing one moment in his task, and yielding the tribute of his deep regret over the bier of the *Rohilla* Chief. But I must not travel further from my record. What was the effect of all the above-named revolutions on the circumstances of the

Tarai? The reign of Raja Deep Chand in Kumaun, after lasting nearly 30 years, ended in his murder in 1697 Saka, or 1775 A. D. He was therefore almost from first to last a contemporary of *Hafiz Rehmut Khan*, and the catastrophies of the Rohilkhand and Kumaun principalities occurred within a year of each other; or, if nothing but the crowning success of the Ghorkhas in 1791 A. D. can be considered as the conclusion of the Kumaun raj, the year of Deep Chand's violent death at the hands of Mohun Singh,* his spuriously-descended cousin, may be recorded as *commencing* the fifth act of the hill tragedy. During the first sixteen years of his reign, Deep Chand enjoyed the advice and aid of the wise minister, or *Bukshee Seeb Deo Joshi*, to whose care the dying lips of Kullian Chand had entrusted the youthful prince. The trust appears to have been well fulfilled, and during this period the management of the Tarai occupied a large share of the Bukshee's attention. Forts were built at Rudarpur and Káshipur as outposts to watch the Rohillas, and to guard the property, then far from inconsiderable, at both those places. At the former place *Hurreeram Joshi*, a Kumauni and cousin of Seeb Deo, and at the latter place *Sreeram Doss*, a native, I believe, of Bazpur, acted as the agents of the Kumaun government. The son of Sreeram Doss, *Nundram* by name, is celebrated in Kumaun history as the traitor who, in conjunction with his brother *Hur Gobind*, for selfish purposes ceded the possession of the Tarai to the *Nawab Asoph-ud-dowla*, after murdering Hurreeram Joshi's son *Munooruth*, and thus obtaining power over Rudarpur and the eastern parganas. The nephew of Nundram and son of Hur Gobind, Seeb Lall, is the person whom, in 1210 Fasli, the English found in power in the Tarai, and with whom the first settlement of that tract was made. We have now all the *dramatis personæ* on the stage, before the curtain drops on the scene, at the close of Kumaunese influence in the Tarai. During Seeb Deo's administration, the Rohillas did not disturb in any great degree the tranquility of the Kumaun lowlands. Their Chiefs during the frequent flights which they made to the foot of the hills, when they had encountered any disasters below in conflicts with the Wuzeer's forces, formed an acquaintance with the Hill Raja and his ministers, which in some cases ripened into friendship. Deep Chand and Hafiz Rehmut Khan exchanged turbans, and Seeb Deo's son *Hurruck Deo Joshi*,—who afterwards became so conspicuous a political character at the period of the war between the British and Nepalese,—enjoyed a place of trust in the immediate household of *Nujeeb-ud-dowla*. At the battle of Pánipat, Hurree Ram Joshi is said to have distinguished himself conspicuously amongst the levies brought to that place from the Rohilkhand territory, and to have carried back to Kumaun an elephant and other plunder of the Mahrattas to the extent of some thousands of rupees, which the

* As mistakes are often made as to the relative position by birth of Pertaub Chand Almora, and Sheoraj Singh at Káshipur, I give their immediate genealogy:—
Hurree Singh



Rohilla Chiefs accorded in return for the aid or good will of the Kumaun Raja at that great crisis.

10. The Taráí remained in a state of (comparatively speaking) fair prosperity during that proportion of *Deep Chand's* reign in which the hill territory was undisturbed by internal commotions. Up to the death of Seeb Deo Joshi in 1686 Saka, corresponding to 1764 A. D., such commotions had been very partial and trifling in Kumaun, while at the same time the plains of *Hindustan*, including *Rohilkhand*, were the scene of constant disturbances and changes. The Taráí became filled with emigrants from the lower country, who had fled from the extra taxation and the multiplied masters which the wars of that period had created. This was the first great recent immigration into the Taráí. The next extensive influx of lowlanders occurred immediately after the accession of the *Nawab Wuzeer*, as above related, to the sovereignty of Rohilkhand, and continued till the tyranny of the new reign had somewhat overpast, and till (after the second Rohilla war with *Fyz-oolah Khan*, who himself brought large numbers of people to the jungle where his entrenchments were formed) the lower districts became again fit for the habitation of peaceful and industrious people. Thus, at first, tolerable good government at one place, and intolerably bad government at another, contributed to the occupancy of the waste lands of the *Kumaun Bhábar* by natives of other districts; and, a few years subsequently, the *Ghoorkallee* invasion of Kumaun, and the civil wars which preceded that event, drove down numerous mountaineers to the same quarter, and made Káshipur, Rudarpur, Kilpuri, and other frontier towns and villages the emigrant settlements of numerous individuals, whose political importance or wealth rendered them peculiarly obnoxious to the evil of a revolution, and whose stay on the hills had become incompatible with their safety. We may, I think, date at this period the planting of the numerous mangoe groves* in the Taráí, which now so frequently surprise the sportsman in spots where wild beasts occupy the place of human inhabitants, and swamps lie over the sites of villages.†

The death of Seeb Deo by violence in a military *emeute* at Káshipur occurred, as above recorded, in 1686 Saka, or 1764 A. D., and from that time I much doubt whether the dependency to the Hill State of Kumaun of the whole Taráí (except a slip of forest at the very base of the hills) did not cease and determine. While that minister survived, the rent-roll of the *Chaurási Mal Parganas* is recorded to have been as follows; but there is strong reason to believe that both in the time of *Shooja-ud-dowla* and in that of his predecessor *Sufiler Jung*, the south-eastern extremity of the Kumaun Bhábar had fallen into the hands of the Wuzeer or the Rohillas,

* There are other groves of older date, no doubt, as there are ancient wells and *chubootas*, remains of aqueducts, and the like; but the existing groves for the most part do not appear older than 60 or 80 years.

† Some Pathan families were great benefactors of the Taráí for a short time, and the large gools and gardens which bear the name of *Jungee Khan* and others, attest their former influence, especially in Bázipur and the western parganas.

and that the Kumaun Raja was merely considered in that quarter as *nominal zamindár or jághírdar* :—

Parganas at present attached to Zillah Moradabad.

	Rs.	Rs.
Jaspur	50,138	
Káshipur	95,648	
Bázpur.	55,664	
	<hr/>	2,01,440

Parganas now attached to Zillah Bareilly.

	Rs.
Rudarpur	72,207
Gadarpur	48,654
Kilpuri	40,000
Bilári	} 75,910
Bindara	
Nanakmata	
Surbna	25,000
	<hr/>
	2,58,771
TOTAL Rs.	<hr/> 8,60,219 <hr/>

Of this total sum, Rs. 1,32,000 were estimated as the Raja's share supposing the sovereignty of the Kumaun ruler in this tract to have been a reality ; or *proprietary profits*, supposing him to be entitled only to the name of *zamindár*. Out of this royal share or revenue (the greater part of which was collected in kind), the military assignments to the *Nuggur Kotias* and others were paid, and Rs. 40,000 are (I believe with complete truth) mentioned as forming the highest amount remitted to Deep Chand's treasury at Almora.* In the earlier times of the Tarái the Raja dealt more directly with the cultivators of the soil, and the intervening tenures, religious, maafee, military, and the like, did not exist ; hence the large amounts recorded as *revenue*. In regard to the cultivators, the Raja's share was considered to be a sixth of the produce ; but this fact would militate greatly against the stories handed down of *Nowluckha Mal*. Fifty-four lakhs worth of produce in the narrow slip of the the Chaurási Mal would indeed have entitled it to a high rank among the many so-called gardens of India.

The remaining portion of the rental, enumerated in the statement, was collected for the benefit of some few Brahmin maafeedars and some hill temples ; but principally at that period by the headmen among the hereditary *chokíddars* of the Tarái, who had been gradually introduced into the territory from the time of Báz Bahadur Chand's visit to Delhi. In the south-eastern extremity of the Bhábar, the race of *Burwaicks*, and in the same direction nearer the hills the *Joolias*, and, in the western parganas, the *Mewattees* and *Hairees* (Mussulmans) were the guardians,

* It is also highly probable that some portion of this amount was collected on account of *Katbans*, or timber duties in the forest lying to the north of the Chaurási Mal and still included in Kumaun.

but in fact the possessors of the soil; and a system of "black mail" was thus introduced, the evil effects of which remain to this day, and which during its continuance rendered the sub-mountain tract the general safe resort of the banditti, at the same time that it gave protection to a portion of the community—those who could afford to pay the insurance fees thereof,—and saved others from outrage and plunder only by making them connivers, through sheltering and concealment, with the worst of criminals. Hurruk Deb Joshi* and Jyekishen Joshi succeeded their father as ministers, and, soon after, both Káshipur and Rudarpur were plundered by predatory bands of Puthans, who are stated to have found a large quantity of booty at those places owing to the temporary inhabitancy thereof of the earlier emigrants of whom I have spoken.

The years between 1764 and 1775 A. D. formed a period of trouble and distress in Kumaun, which, however, has its parallel in every Native State, and the natural consequences of which were the final foreign invasion which took place sixteen years afterwards in 1791, and the intermediate visitations of mercenary troops brought into the province by the partizans of the several factions. A summary of events for this period exists in the Agent's office at Almora, and is contained in a report, dated 20th October 1814, by Mr. W. Fraser, who appears to have received his chief information from *Hurruk Deb Joshi*.

The following extract is made from the report,† explaining quite sufficiently for the present purpose the revolutions of that period within the hills:—

EXTRACT.

"The eldest son of Seeb Deo Joshi Jyekishen succeeded him in his office and situation as prime minister and viceroy, in which place he continued for two years and a half, when a son was born to Deep Chand, the Raja. On this event the mother of the boy, considering that in consequence of having a son she had some claim on the regency, intrigued with Hafiz Rehmut Khan of Rámpur through Jodha Singh of Kuttair, to whose son the daughter of the Raja was betrothed, and who was a favorite servant of Hafiz Rehmut Khan, to set aside the authority and viceroyalty of Jyekishen, who retaining his office should obey the command of the Ranee. Through the interest of Jodha Singh, Hafiz Rehmut was prevailed upon to speak to Jyekishen, and he in disgust and disappointment resigned all his situations and retired from the government. The Ranee then bestowed the situation of Bukshee, or head of the army, upon Mohun Singh, the post of prime minister upon Kishen Singh, the Raja's bastard brother, and the viceroyalty on Permanund, a paramour of her own. Jodha Singh gained the management of Káshipur, a large pargana. About a year after this, the Ranee deprived Mohun Singh of his appointment and insignia of his office, bestowing them upon her favorite paramour. Mohun Singh fled to the Rohillas, and through the assistance of Doondee Khan of Bisauli, who was jealous of the power and influence of Hafiz Rehmut Khan exercised in Kumaun, gathered a body of troops and Rohillas, attacked the capital Almora, defeated the Ranee's troops, and eight months after his expulsion obtained possession of the Raja's and Ranee's person, and established himself in the government. One of his first acts was to put to death Permanund his first enemy, and about two years afterwards, during which time he

* The direct lineal descendant of this personage called by Mr. Fraser "the Earl Warwick, or king-maker of Kumaun" was, I am sorry to say, living in very reduced circumstances, and without a pension at Almora, while others with smaller claims were provided for. He has lately, however, been appointed tehsildar of Kali Kámaun.

† Evidently a translation.

continued quite paramount, he put the Ranees to death. When this act was known, Hafiz Rehmut Khan again sent an army with Kishen Singh, the brother of the Raja, who had fled when the Ranees were killed, expelled Mohun Singh, and put the authority into the hands of Kishen Singh, who, with the assistance of Jyekishen and the old respectable officers of the government, carried on business for four or five years. Mohun Singh had fled to the camp of Zabeta Khan, and subsequently to that of Shuja-od-dowlah. Kishen Singh, the viceroy of the Raja, fell into bad hands, and paying attention to favorites, dishonored many of the old respectable servants of the government. These people considering that Mohun Singh, although expelled, would not desist from disturbance and intrigue, agreed to call him and put the government into his hands to be exercised in the name of the Raja, and with the assistance and advice of Jyekishen, Mohun Singh being thus placed in power, in the course of the second year, put the Raja and all his family into confinement, treacherously murdered Jyekishen,* and established himself firmly in the government. This usurpation seemed bad in the eyes of the Rajas of Garhwál and Dotee. They leagued with the discontented people of Kumaun and the injured family of Jyekishen, one of the oldest and most respectable of the high officers of Kumaun, collected a large force, defeated and expelled the usurper, and established *Purdoomun Sah*, the second son of Sulut Sah, the then Raja of Garhwál, upon the Rajship. *Purdoomun Sah* reigned nine years, propped by the old officers of the State, among whom the most noted were *Jeanrond*, *Gudadhur* and *Hurrukdeo*, of the family of Sedee and Jyekishen: after this lapse of time, Sulut Sah, the Raja of Srinagar dying, the brothers, Jye Kurrut Sah (who had succeeded to the Rajship of Garhwál on the death of his father, Sulut Sah,) and Purdoomun Sah (who had been set up in Kumaun,) quarrelled. Jye Kurrut Sah was desirous of establishing Mohun Singh in Kumaun to the prejudice of his brother, having been bribed by him; and Purdoomun Sah was naturally anxious to expel his elder brother, and establish his younger and full brother *Puracram Sah* at Srinagar. In the mean time, Jye Kurrut Sah died, and Purdoomun Sah, leaving Kumaun against the will of all, went to take possession of Garhwál. He wished indeed to leave his younger brother Puracram Sah in Kumaun, but he was equally desirous of seizing upon Garhwál; this strife continuing, both left Kumaun in the charge of Hurrukdeo. Hurrukdeo being soon driven out, collected an army in the districts of Káshipur and Rudapur, again attacked Mohun Singh, took him prisoner and placed him in confinement, and in retributive justice for the murder of the late Raja and all his family, had him put to death.† He did not continue many months in possession of the country, when Lall Singh, the brother of Mohun Singh, receiving the assistance of Fyzoollah Khan, of Rampur, entered Kumaun and drove Hurrukdeo and his party to the frontier of Garhwál, where receiving assistance from Purdoomun Sah, he repelled the invading Rohillas and regained possession of Almora, the capital. Puracram Sah, however, always unsteady and unreasonable, took the part of Lall Singh; and Hurrukdeo, deprived of his assistance, retired with honor to Srinagar. Lall Singh, however, did not reign long; a year, or a year and a half after, the Goorkha power invaded the country, when all the discontented people, and particularly the family of Jyekishen and Hurrukdeo, took refuge with them, and rejoiced in Lall Singh's final expulsion."‡

* At that time Nundram and others had possessed themselves of the Tarai nearly to the foot of the hills, and Mohun Singh invited Jyekishen to his camp near Chokum (some miles above Chilkna) to arrange for a common defence of the Tarai against the lowlanders. Jyekishen fell into the trap, came to camp, and was assassinated.

† Mohun Singh was beheaded in the temple called Narain-ka-thán, two miles to the north of Almora, on the hill called "Mount Browne," and "Hurreedoongra."

‡ This report must throughout be taken *cum grano*, for, though true in regard to the main facts, there is throughout a strong bias against the family of Mohun Singh and Lall Singh, and an equally strong partiality towards the great rival family of the Joshis. There is also one omission; *viz.*, that Hurrukdeo at one time set up a nominal Raja, a near relation of Deep Chand, and called him *Seeb Chand*, afterwards degrading him; and there is one exaggeration; *viz.*, that Mohun Singh gave up Almora to Rohilla rule; whereas this was not exactly the case; Mohun Singh employed mercenary Rohilla troops, who occupied at times the capital, so also did Lall Singh, and so did *Hurrukdeo*, afterwards the British—but in all these visitations the Brahmins governed both Almora and the province, and the Rohillas never even had a mosque for their prayers. Hurrukdeo's rescue of Almora was thus after all not so very great an act of patriotism as the report would appear to make it.

The murder of Monoruth Joshi, the agent of the Kumaun government at Rudarpur, by Nundram of Káshipur, an event previously glanced at, combined with the treacherous murder of Jyekishen Joshi by Mohun Singh, as narrated in the above extract, place the whole power over the *Bhábúr* tract at the disposal of *Nundram* and his family, and he took the best steps for securing his position by making terms with the *Nawab Wuzeer*, then *Asoph-ud-dowla*, and by becoming *ijaradar* of the territory under that ruler. After two or three weeks', and ineffectual struggles in the field with the *Ghoorkhas*, *Mahender Singh* and his uncle *Lall Singh* were finally obliged to abandon the hills and settled at Kilpuri in the Tarái under the protection of the Nawab Wuzeer, obtaining thereby a guarantee for the retention by the family on some doubtful kind of tenure of some portion of the tract over which their ancestors of the *Kumaun Raj* had ruled, and which, as far as any actual *jagheer* was concerned, was subsequently exchanged for the grant of *chacheit* situated in a more southerly direction. Between 1791 and 1802 A. D., when the cession of Rohilkhand to the British Government took place, the Goorkhas were too much occupied within the hills to bestow much attention to the old lowland territories of Kumaun; but they attained for some time possession of *Kilpuri*, and they were afterwards driven out by the forces under *Ata Beg* and *Sumbhoo Nauth* sent from Bareilly; aid having been implored by Mahender Singh and Lall Singh, who had been forced to flee to Lucknow,* and the danger on its northern frontier in *Rohilkhand* having become a source of deep anxiety to the *Oudh Durbar*. Káshipur then became the principal residence of the exiled family; but *Rudarpur*† was also often visited, and from their statements it would appear at that time to have been a flourishing place. *Raja Pertaub Singh*, indeed, informs me that even until so late a period as 1815, when the march of the British troops to the hills, combined with other visitations, more especially of banditti, harassed the inhabitants by requisitions and losses of all kinds, that place could boast of 1,200 *Brinjarrees* with their equipage, 200 hackeries and their owners, 200 weavers and 700 families of *Choomars*, *Koomars*, *Lohars*, &c., in addition to a large agricultural population, and the numerous occasional followers of his father and uncle, with other exiles from the hills.

11th.—I have thus brought to a conclusion the history of Kumaun,

The Government of the Nawab Wuzeer and of the British. Reflections thereon, and on the state of the country with allusions to that part of the *Bhabár* still included in Kumaun. Conclusion.

chiefly in connexion with its dependencies in the lower Tarái, otherwise called *Bhábúr*, *Munes* and *Mal* by the Paháris; and I believe that, however unimportant the information thus given, it is for the most part new.

Knowing little, I can tell little of the further history of the Tarái, and it would be presumptuous in me to intrude on ground which at present belongs to the *Plains* authorities. The abstract of all the intelligence acquired by me on this subject may, however, be

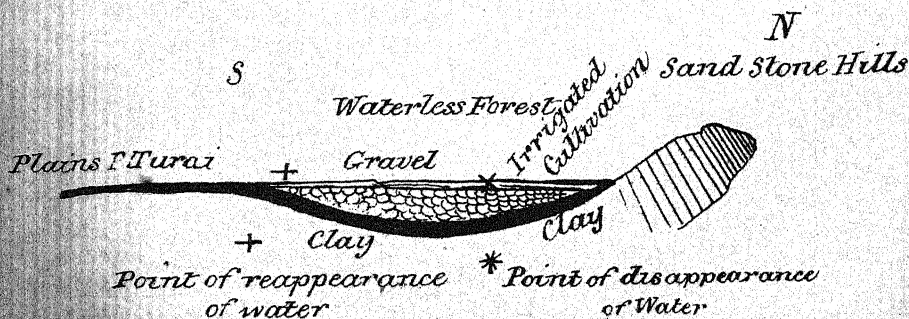
* *Hurrukdeo* about this time (1797 A. D.) was in attendance on Mr. Cherry at Lucknow and Benares, and endeavored to interest the British authorities in favor of the Hill Rajas against the Goorkhas.

† Rudarpur was partly ruined by the establishment of the Hill Munde of Hubdwane, 20 miles nearer the hills, and then *completely* by the swamp caused by the Nawab of Rampur's bund at Maupur.

briefly recorded. The rule of the Nawab Wuzeer in the *Mal Parganas* was on the whole beneficial, but chiefly on a negative point of view. The bad government of districts naturally more adapted for culture and habitation drove large colonies of people from the south to a region where the back-ground of the forest and the hills could always afford a shelter against open oppression, where the nature of the climate was not such as to invite thereto the oppressors into whose hands a whole fertile and salubrious land had fallen, and where also, on this very account, the rulers who did exist found it their interest to conciliate and attract all new-comers. The management of the territory in question by Nundram and Seeb Lall is generally well spoken of, except in the matter of police ; but even in this latter respect the mismanagement was not more injurious to society than the state of affairs in regard to the *forest banditti* became in times not far distant from our own. I believe that it may be confidently stated, that at the commencement of the British rule in Rohilkhánd, there existed in the Tarái a greater number of inhabited spots than there existed 30 years afterwards in the same tract ; that more and more careful cultivation was visible in every direction, that the prairie, if not the forest, had retreated to a greater distance ; that the *gools* or canals of irrigation were more frequent and better made ; that more attention was paid to the construction and management of the *bunds* on the several streams ; and that, finally, on account of all these circumstances, the naturally bad climate, now again deteriorated, had somewhat improved. While recording this statement I must not omit to add that I myself possess no positive separate proofs that my assertions are correct ; but that I write under the influence of almost universal oral testimony, supported, nevertheless, by this circumstance, *viz.*, that the revenue statistics of the tract under discussion shew a *descending* scale in regard to the *income of the state*, a product which, under general rules, bears an approximately regular proportion to the amount of prosperity in a country. Nor must I omit the fact, that the *Boksa* and *Tharoo* tribes are extremely migratory in their habits, and are peculiar in requiring at their several locations more land for their periodical tillage than they can show under cultivation at one time or in one year. To these tribes is in a great measure now left the occupation of the Tarái territory ; so that *now* for every deserted village there may be, perhaps, found a corresponding newly cultivated one within the same area, and large spaces of waste may intervene, where, under the present system, no room for contemporaneous cultivation is supposed to exist, the periodical waste or fallow also, in that peculiar climate, presenting as wild and jungly an appearance as the untouched prairie. In the times, on the contrary, which I have advantageously compared with our own, the fickle and unthrifty races whom I have named were not the sole occupants of the soil ; all the number of contemporaneous settlements was therefore greater, and the extent of land required for each was less. I therefore come round in due course to the next fact (the obverse of that first stated) that as bad government in the ordinarily habitable parts of the country introduced an extraordinary number of ploughs into the borders of the forest-tract, so the accession of the British rule, by affording a good government to Rohilkhánd, re-attracted the agricultural resources to that quarter, and proportionately reduced the means of tillage in the Tarái. Such is my general position, but local circumstances also

added to the deterioration, and amongst these an allusion on my part is all that is necessary or proper, to the hasty and perfunctory mode of settlement adopted in the earlier years of the British rule; to the disputes, in and out of court, concerning zamindari rights between *Seeb Lall* and *Lall Singh*; and again between the latter and his nephew *Mahender Singh's* family; to the continued bad police management; and perhaps, more than all, to the neglect and indifference of the English revenue officers who were scared away from the tract by the bad reputation of its climate, and only occasionally attracted thither by its facilities for sport.

In fact, the sum of the whole matter is, in my opinion, this, that even long neglect in other quarters can by a change of system be speedily remedied, but that, in the peculiar region of which we are treating, a very brief period of neglect or bad management is sufficient to *ruin* the country. Its physical character has been well described by others, but more especially and directly in the recent irrigation report of Captain Jones, and incidentally in the lately discovered and published geological report by the late Captain Herbert.* Under the base of the hills, surface irrigation from the several streams that issue therefrom can be carried on without difficulty to a certain distance on either side of them by means of water-courses taken off at different levels; this distance or point of non-irrigation being determined by the slope of the country, and the absorbing or retaining qualities of the soil, and consequently by the place of disappearance of water in the several rivers. Hence, in the *Upper Bhábur*, so long as an agricultural population can be found, extensive patches of fine cultivation will always exist, but at wide intervals and with but a short prolongation to the southward. Then succeeds the *oorkur bhoomee*, or dry region of forest and grass, beneath the shallow mould and enormous gravel-beds of which, at an hitherto undiscoverable depth, flows the drainage of the lower mountains; the point of reappearance of water in the river beds, and the rushing out of the multitudinous springs being determined by the thinning out of the porous gravelly *detritus* and the approach of the clay or *impervious stratum* to the surface, thus:



*Journal, Asiatic Society, Vol XI., the Map published with Vol. XIII.

The *Lower Bhábur*, or special *Tarái*, succeeds, and reflection and observation both show that, if left to

Lower *Tarái*. itself, this region must become one of swamps and malaria, and only partial cultivation; whereas, if carefully watched, its evils of climate may be vastly amended, and its agriculture be only limited by its amount of population. A careful guidance of the waters from their several sources would prevent the formation of the swamps on the lower edge of the forest. The rapid slope of the country causes the streams to push along the superficial gravel, mixed with trees and vegetable mould, and thus to form at last an obstruction *a-head of themselves*. This causes numerous windings of the streams, and at every corner a back-water swamp is produced, which would have had no existence if the current had been carefully conducted, or if the obstructions in its course had been removed, or an opening through them been made. In the same manner, the proper placing of the several *bunds* on the streams, and a proper attention to outlets of canals thus formed, would prevent the evils now arising from embankments which enrich one village, or set of villages, at the expense of the whole neighbourhood; and from water-escapes, which irregularly flood all the adjacent lands, and create grass, *koonduls*, and swamps for tigers, deer and hogs, while they drive out the human inhabitant.

These are common illustrations, and are sufficient to prove my argument for the absolute necessity of official, and even scientific, attention being paid to the physical character of the *Lower Taráí*, the additional benefits of a good revenue management, and a good police being *at the present period* assumed, I trust that the force of this argument will not be weakened by its not being original. The improvement of the *forest-tract* can be effected by the cutting of broad roads through it to the several points of access to the hills and by extension of the *Pahári clearings* at its northern edge by a better and more economical distribution of the available means of irrigation. But it still remains a matter for science to determine whether, except in the case of large rivers (for instance, the Rám-ganga and Kosilla) which on account of their volume and force escape absorption into the gravel, any canals can be taken off from *common streams* at their exit from the mountains, and carried continuously through the forest. If they can, I would be content to sacrifice some portion of the partial cultivation carried on by the hill-men at the immediate foot of the hills, by means of their numerous separate water-courses. If they cannot be made so as to bring a *large and continuous portion* of the forest and prairie into cultivation, I am hardly prepared to recommend much interference with the present system of irrigation in the *Upper Bhábar*, however wasteful, in the mere attempt to prolong a mile or two further the *Pahári* cultivation, and to add to the number of villages paying almost nothing to the state, while they decrease the pasture grounds required by the herdsmen both of the plains and the hills, at that very portion of the forest where the means of supplying water to the cattle alone exists.* As, however, the subject of

* The forest here alluded to is almost utterly useless for timber, though its pasture grounds are admirable. All the valuable timber is now confined to the foot of the hills and to the lower range, and the *Sissoo* islands in the river beds. This is a fact little known, but quite true.

the *Kumaun Bhábar*, as distinct from the *Rohilkhand Tarái*, will form the subject of a separate report in the ordinary course of my official duties, and as the upper tract is quite prosperous enough not to require any immediate special remedies, I here drop my pen.

(Signed) J. H. BATTEN,

Senior Asst. Commissioner,

Kumaun Proper.

Almora, 9th October 1844.

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REPORT
ON
THE BHABUR OF KUMAUN PROPER,
FORMING
PART II OF TARAI REPORT,
BY
J. H. BATTEN, Esq.,

Senior Assistant Commissioner and Settlement Officer.

THE tract which remains to be described does not require a long and separate *history*, and its fiscal importance is too small to call for an elaborate *revenue report*.
Introduction concerning the Statements.

The statements herewith forwarded speak for themselves, and I trust that the sanction of Government to the jummas detailed in the Abstract Statement No. 4 may be early obtained, and thus the necessity of any more balance reports and remissions be obviated. I shall now proceed to offer a few explanations on some of the assessments which appear in the statements illustrated by a brief description of the several patts which have come under revision of settlement.

2. The Bhábur at the foot of the hills formed a portion of the adjacent *hill* parganas, rather than of the Chaurási Mal division described in the foregoing pages. The tract which borders on the

Name and dependency of the Bhábur patts.

Káli or Sárda river immediately below its exit from the mountains retains the name of the hill pattí, *Tulla Des*, to which it adjoins. Bhábur *Chobhynsee* is only the lower part of a pattí bearing that name in pargana Dheeanerow, while the pattís of Bhábur *Chukata* and Bhábur *Kotah* are equally portions of the hill parganas similarly designated, with only this peculiarity, that the lower tract gives its name to the upper in the case of Kotah. The Bhoksar villages still attached to Kumaun and situated at the lower edge of the forests where the springs re-appear form an exception to these remarks. These clearings must certainly have belonged to the Cháurasi Mal; and when the boundary between the Kumaun and Rohilkhand Tarái was determined 20 years ago, Mr. Traill appears to have included within his own district those portions of the *lower* forest and prairie which were thought to be more in the real or nominal possession of the *Paháris* than in that of the *Desees*, or in which the Bhoksa and Tharoo tribes preferred the hill jurisdiction (as many of them still do), or were at all dependent on hill capitalists and farmers. This arrangement, though now inexpedient to disturb (owing to the difficulty of fixing on a new boundary after all the trouble which

was incurred in demarcating and surveying* the present line of separation), has been found inconvenient with reference to the collection and stability of revenue on the one hand, and to police matters on the other; but chiefly so in those localities where the cultivation of the plains and that of the hill Bhábur touch each other, and where the inhabitants on both sides are mutually interconnected. Wherever a belt of forest, however thin, has been left to the south of the hill jurisdiction, these inconveniences are less felt, and the Bhoksar villages form a less anomalous feature in the Kumaun Bhábur.

3. The survey operations under Moolchund, the intelligent Mohurrir†

Survey.

deputed to Kumaun by the late Major W. Browne, did not extend to the eastward beyond the Nadore or Dewa river; because previous to the settlement the number of waste villages in that direction far exceeded that of the cultivated clearings, and because his services were urgently required in the western divisions of the Bhábur. The calculations of area and cultivation in Tulla Des and Chobhynsee, with the exception of those in the villages of the latter pattí named in the margin (which had been previously surveyed by Moolchund), were all made under my own tuition by means of my tahsildari establishment after the first year of the new settlement. They may be considered as bearing a very fair approximation to the truth. Since

No. Villages.

18. Nallye.
4. Choorgullea Mulla.
5. Choorgullea Tulla.
11. Lukmun ke Mandí and dakli lands.
17. Puchonia Huldoa.

that time the cultivation has been more than doubled, and the separation of each clearing from the surrounding unmeasured forests which remain at the disposal of Government has become more distinct. Moolchund, who is now employed as an assistant to Captain Jones, the Engineer Officer in charge of the irrigation and embankments in Upper Rohilkhand, has not yet been able to furnish me with the result of his labors in the shape of a correct general map for each of the parganas (Kotah and Chukata) which he has surveyed. But I expect these maps at a very early date, and, when forwarding them, I shall venture to recommend the extension of the survey at no distant period to the country lying between the Dewa and the Sárda rivers. I retain in my own office, as being almost daily required for examination, the separate maps of the settled mouzahs with which Moolchund furnished me; and I close the subject of survey until my despatch of the general pargana maps shall render further illustrations and remarks necessary.

4. Bhábur Tulla Des lies along the right, or west, bank of the Sárda

Description of Tulla Des.

as far as the junction of the Sunneah stream with the large river. Commencing from Barmdeo on the north, the length of the pattí may be estimated at about 18 miles, while its breadth from east to west averages 10 miles. The southerly extension of this division is, however, narrowed almost to a point above the junction of the Sunneah; and near the deserted beds of the Káli or Sárda the land is too stony for any agricultural purposes. The island or islands called *Chandnee Chouk*, the uppermost

* *Vide* the boundary maps in the Commissioner's Office prepared by Messrs. Hall and Traill in 1826.

† 1849, now Tahsildar of Srinagar.

parts of which are opposite to the Kumaun bank of the river above the Sunneah (at Bunbussa), formed for some years the subject of dispute and correspondence between the authorities of Lucknow, Pilibhít and Kumaun. The Kumaunis, partly supported by Mr. Traill, claimed the whole island, although its southernmost extremity extended to Moondea Ghât in the Pilibhít district, which place is 12 miles below the Sunneah. The question had been decided by Government in correspondence with the Rohilkhand authorities in the year 1839,* but the authorities in Kumaun appear to have been left in ignorance of the decision *which gave the disputed region to Oudh*, and some show of possession was still kept up by the hill jungle farmers. However, in 1842, I authoritatively excluded the Sárda islands from the leases of the Kumaun farmers, and no dispute has subsequently arisen. This tract is chiefly valuable on account of the fine sissoo forests which still remain there, while elsewhere this timber has lamentably diminished both in size and quantity. For further particulars of the Chandnee Chouk dispute, I beg to refer to my letter to the Commissioner of Kumaun, No. 28, dated the 9th February 1843. Tulla Des differs from the rest of the Bhábur in the absence of surface irrigation from *gools*, or water-courses. The bed of the Sárda is far below the level of the country; and any canal taken off from that river at or near Barmdeo would enrich the plains of Pilibhít and Bareilly, rather than those through which its earliest course would be directed.

The Sunneah stream flows along the southern edge of the tract, separating it from the pargana of Bilahri, while the beds of the Jogeoorá which intersects the pattí, and of the numerous torrent-ways which unite to form that stream; are almost dry in those parts where irrigation would alone be possible from their waters. The smaller streams which issue from the hills, and run south-eastward to join the Káli in the upper portion of Bhábur Tulla Des, have so inconsiderable a body of water in their channel before they are lost in the gravel, that irrigation from them to any extent is found impracticable. A little is attempted from two small streams at Basti and Geenda Khullee immediately at the foot of the hills; but the quantity of water after February is said to be only sufficient for drinking purposes. In this pattí, however, the tract of waterless forest (described as *Ookhur Bhoomee* in the preceding report) is very narrow and thereby presents a great difference from the Western Bhábur, while, without possessing the features of a regular *kadir*, it approximates in character to the country adjacent to the Ganges in the Saháranpur district below Hardwár. Here, as there and in talúka Chandee, the digging of wells is found practicable within a short distance of the hills. It may, therefore, be assumed that the great bed of rolled stones underlying the Bhábur is deepest in the centre of the country which separates the Ganges from the Sárda, and that the porous gravelly detritus thins out as the land slopes down to either of those great drains. In none of the Tulla Des villages, however, is irrigation from wells attempted, and (except in the rains, when the *sotes*, or small streams, become full and capable of embankment) the Tharoos of the lower part depend on the rains and

* G. G. O., February 20th, 1839.

dews of heaven, and on the natural dampness of the soil, for the moisture which their crops require. During the winter and spring months two great *mandís*, or marts for the exchange of hill and plains commodities, exist at *Barmdeo* and *Sunneah*, and they are a source of prosperity to the Kumaun and Pilibhit traders. On the opposite side of the Sarda, the Goorkha bazaar called *Soor Mandi* affords during this season one of the busiest and most interesting scenes in Upper India, a great part of the produce of the Joomla mountains and dhotee being brought thither. The zamíndárs of Káli Kumaun are essentially a trading people, and, during their winter migration to the Bhábur, they rarely join in agricultural pursuits, preferring to engage in the traffic of the three mandís above-named.

5. In this Bhábur, the following mouzahs belong exclusively to Assessment in Tulla Des. malguzars of the adjacent mountain villages, Sheala, Jhool, &c., and have Pahári cultivators :—

No. in Statement.	Name.	Jumma.		
		Rs. A. P.		
1	Birmdeo	41	0	0
2	Basti	70	0	0
3	Beoora	11	0	0
6	Chela	18	0	0
10	Geenda Káli	44	0	0
15	Coocholee	20	0	0
TOTAL .		204	0	0

In all these (but chiefly in Nos. 2 and 10) *kharif* cultivation is attempted, the cultivators actually coming down to the fields after sunrise and again mounting their hills at sunset, the night air between May and October being considered fatal. Barmdeo itself, or rather Moondeas (the former place being only a shrine with a few fields attached, the latter being the site of the *mandi* and the *ghât*) is less dangerous in its climate than the other spots, as the bank is well opened to the river, and is high and comparatively dry. But even there it is found difficult to keep up a small police chowkee during the unhealthy months. In this respect the Bhábur of Tulla Des suffers in comparison with the jungle tracts in Kotah and Chukatta, which are never entirely deserted, even by the Paháris, and where some of the police stations are almost safe from the *worst* and most deadly attacks of malaria. There is no doubt that the insalubrity of the Bhábur increases greatly with the extension of the tract to the eastward, and that it reaches its *minimum* on the west bank of the Jumna. Perhaps, however, the *dúns* which exist in the western regions take off at a moderate elevation a great part of the noxious influences which would otherwise be concentrated on the lower plains at the base of the first ranges, and the absence of *dúns* above the Eastern Bhábur may tend to account for the extreme unhealthiness of the latter tract. Be that as it may, the trading habits of the

Káli Kumaunis, the absence of the irrigation, and the bad climate preclude, in my opinion, all hopes of our seeing Tulla Des as flourishing as Chukata. In the mouzahs above-named, the changes in the jumma have been inconsiderable, and do not call for particularization. They have in every instance undergone revision, and in some cases alteration, by the Commissioner. The tenure of the land in these estates follows the hill pucum obtaining in the parent villages, and is *bhyachara*. The leading ustdhán is Meg Singh *Shalia*, now that Juwahir Singh and Lall Singh, the heads of the *Joolial* family, are dead. Lower down we come to—

No.	Name.	Highest new jumma.
		Rs. A. P.
4	Bumbussa	20 0 0
7	Chandnee	25 0 0
11	Goodmee	15 0 0
14	Sonukpoor	16 0 0
TOTAL .		76 0 0

In these villages the pudhás are hill-men, and the assamees are Tharoos. Nos. 4 and 7 form the subject of repeated reports* in the Balance Department, and in the new settlement a considerable decrease in the jumma was found necessary, though in No. 7 the change in the pudhanship from a poor to a richer member of the Joshi family, which owns the village, has enabled me to fix a *rassadi* jumma somewhat approaching to the former amount. Number 14 has been let to a farmer, but belonging to the same family as at Chandnee. There also the jumma is *rassadi*. In all the remaining mouzahs of the 29 which form this patti, the malguzars (5 in number) are inhabitants of the plains, and farm the several villages for Rs. 74: their cultivators are Tharoos. Some of these estates are still waste, but I was compelled to accept the best offers I could obtain, though some of the speculators are men of doubtful enterprize, or are more profitably engaged elsewhere. The chief and best is *Bhowan Singh Burwaik*, but he and his assamees, so long as they can obtain land in the now prosperous pargana of Bilahri, are not likely to make any strenuous exertions for the recovery of the waste lands on the north of the Sunneah. The whole jumma of this patti† was at first fixed by me in 1900 Sambat (or 1843-44) for 20 years, but all the malguzars, without exception, at once accepted the terms of the quinquennial lease from 1902 Sambat, or 1845-46. Their agreements to this effect are filed in the settlement misls. The statements represent the period as septennial in order to include the two years which preceded the new arrangements. As this Bhábur is still to be surveyed, a short period of settlement is just as expedient here as in Chukata and Kotah, where, although a survey has taken place, other

* *Vide* Balance Reports since 1839.

† Final jumma Rs. 354; final decrease Rs. 55.

causes have led to a shortening of the leases. I conclude this account of Tulla Des and its revenue affairs by mentioning that it owes all the agricultural improvement it may display to the 30 years of British rule, as during the Goorkha times there were no cultivated spots at all, and few Paháris, and fewer plainmen ventured into the tract. This reflection may console us when contemplating the present Lilliputian scale of the revenue statistics, and the expenditure of time and labor which has been incurred in their settlement.

6. Bhábur Chobhynsee extends from the Sunneah Nuddee on the

Description and settlement east to the Sookhee river on the west, which arrangements in Chobhynsee divides it from Chukata. Within the intervening region (commencing from the eastward) we find the Kamnee river and its small tributaries, the numerous affluents of the Dewa river, the Dewa river* or main drainage itself, and its great branch called the Kylas, and finally some small torrents which join the Sukhi.† The patti may be estimated at somewhat more than 30 miles in a straight line from the Timli pass to Usnee, and the breadth varies from 6 to 12 miles or more. Yet in this extensive tract we only find 845 acres cultivated in the first year of settlement, and at the seventh year we only expect to collect Rs. 815‡ Government revenue. I may, therefore, be excused for avoiding much prolixity in my account of this division, more particularly as the balance reports annually furnished by me since the year 1839 have been very full on the subject of the waste villages. Of these only nine remain unsettled, and the loss of revenue (if the wiping off of uncollected revenue can be called a loss) amounts on their account to Rs. 73, as shewn in the detailed statement. This deficiency is met by Rs. 68 gained in nia-abad mouzahs from which, however, Rs. 10 must be deducted as belonging to Kulluga (No. 24 of the Statement), a clearing which, though now newly recovered, was before its ruin assessed at Rs. 10.

From the 28 villages divided amongst the 19 pottahs of the Chobhynsee Bhábur, (those named under Nos. 1, 2, 3, 6, 7, 8, 10, 15, now yielding a jumma of Rs. 81 per annum, and settled to yield Rs. 156 per annum in the fifth year from this time), the collection in 1899 Sambat only amounted to the sum of Rs. five (Rs. 5) and the balance was Rs. 361. No. 2 Bhoomkee Betallee fell entirely waste, for the farmer Chundree Burgullee, who tempted Mr. Traill to accept his offer of an increase of Rs. 160 on the jumma of 1885 Sumbut for the dakhli lands of Gangapur, ousted the old pudhán and his assamees, and yet, after all, neglected entirely the estate and soon required a total remission of revenue§ for himself.

I made my settlement with Gulab Pudear, the old ousted malguzar, and in the 6th "and 7th" year he has consented to pay Rs. 78 in con-

* The Garra of the plains.

† The Eastern Bygool of the plains.

‡ Highest new jumma Rs. 815; final decrease Rs. 134.

§ Rs. 251.

junction with the new pudhán of Gungapoor.* He has already increased his cultivation to 110 bigahs. He is a Pahári of Dheeaneerow, but his assamees are Tharoos. This is the only mouzah which, on account of the great decrease in its jumma, calls for special notice among those newly recovered from waste, and it affords a lesson as to the wisdom necessary to be exercised in accepting offers for increased jumma in those tracts where the cultivators are poor, fickle, and migratory, and where the malguzar has no proprietary rights. Had Mr. Commissioner Traill left the revenue at a moderate sum, we should probably have collected that amount annually up to the present time, instead of having a long balance sheet and a ruined village in the back ground, and a precarious revenue of Rs. 78 in prospect. Besides No. 2 thus described, the villages named under Nos. 1, 3, 6, 7, 10, 12, 14, 19 in the Chobhynsee statement now possess Pahári malguzars and Tharoo assamees, whilst in Nos. 8, 13 and 18 the pudháns and the cultivators are both inhabitants of the plains, chiefly Tharoos and natives of the neighbouring pargana of Nánakmata. Some of these villages are already showing a great increase of cultivation. The situation of these mouzahs is principally in that part of the forest through which the numerous tributaries of the Dewa proceed, but one or two, as No. 12 (Ludeora), are south and west of that river, and adjoin the villages of the plains. If I could have obtained them, I would have much preferred to have settled all the villages with Desee pudhans like Boodh Sen, Tharoo of Mijhold and Tewarre Bhoksa of Nully. In Nos. 4, 5, 9, 10, 11, 15, 16, and 17 the malguzars and the cultivators are all Paháris and belong to the adjacent hills. In all these wildly scattered lands there is some kharif cultivation, and a few of the most hardy Paháris and Hális in every clearing venture to remain and look after the rice fields. Irrigation is easily carried on by means of small gools taken off from the little streams which are so plentiful in this division, and no great embankments are required. Some of the clearings, however, are less advantageously situated in this respect, and there the rabi crops are the staple produce. Bhábur Chobhynsee is peculiar in not swallowing up all the streams which pour into it from the hills. A great majority of these flow through the green forests, not unlike English brooks in the *clearness* and *depth* of their water (though some few are mere beds of torrents), and hence arise the excessive thickness and rankness of the vegetation in this tract. Some of the cane brakes and acacia† thickets are absolutely impenetrable, preventing all cross paths from clearing to clearing. East of the Dewa, the country presents a series of savannah-like valleys between high elevations, some of the latter covered with sál

* No. 3, formerly included in No. 2.

Highest new Jumma.

	Rs.
Betalee	40
Gangapur	38
	<hr/>
TOTAL	78
Former jumma	251

† *Khyr*. "acacia catechu."

forest, and all cut up by ravines and utterly waterless. These heights and hollows run down in a parallel southerly direction from the hills. The whole country on this account resembles the Taráí of Kote Kadir and Kheri in the Bijnor and Saháranpur districts, but on a gigantic scale, whether in regard to the forest, the savannahs, or the ravines. The clearings occupy the several hollows here alluded to, and hence the more plentiful supply of water than is enjoyed by the people of our Western Bhábur, where (outside the lower hills at least) such irregularities of the surface are unknown. There are no mandís in Chobhynsee, but a few bunneeahs have established themselves at Joulasal, a principal pass from the hills in the centre of the pattí, and sell grain to the timber cutters and other visitants of the forest. Perhaps this place may ripen into a regular mart as the clearings become more cultivated and frequented, and the paths for the use of man become more plentiful than elephant tracks. The Dewa river (called *Nadore* in the hills) rushes out of the valley of Doorga Peepul (almost a dún), and its waters are rapidly taken up by the Paháris for the irrigation of the following mouzahs :—

Chorgulleea Mulla.	Lukmun ke Mandí.	Puchwa Kherra.
Chorgulleea Tulla.	Sela Bhábar.	Puchonea Huldoo.

The two first named mouzahs, belonging to Chundree Burgullee and Buchee Burgullee and their brethren, Paháris of Dheeanerow, show a very fine sheet of cultivation, and now yield (comparatively speaking) a respectable jumma of Rs. 225; but their quarrels among themselves and with their neighbours lower down, interfere considerably with a proper and economic distribution of the means of irrigation, while the malguzars of the plains, pargana Kilpuri (which here approaches the hills nearer than at other places) complain that the hill-men monopolize the supply of water. In this tract the climate is much better than that east of the Dewa, and the whole character of the country begins to resemble Chukata, at which pattí we now arrive, after passing the little streamlets that join the Sukhi, and crossing the principal one at Usnee.

7. Bhábur Chukata extends from the Sukhi river on the east to the

Description and assessment
of Chukata Bhábur.

Bhukra on the west, a distance of 25 miles or thereabouts, while from the foot of the hills to the boundary of the Pilibhít district the breadth varies from 15 to 20 miles. The Gola river nearly equally divides and forms the main characteristic of this division. On the north-east extremity close to the hills there are a set of small villages, the chief of which is Jham, with its daklee lands (No. 26 of the Mouzawar Statement) watered by the numerous tributaries of the Sukhi, the bed of which river itself is dry in the upper and middle part of its course through Chukata. In the north-west corner and along the foot of the mountains, the great clearing of Fatehpur (No. 39 of Mouzahwar Statement) owes its prosperity to the waters of the Bhukra river, and the cultivation might extend a mile or two further if the villagers were not distracted by intestine quarrels. Punneala No. 38, Peepul Pokra, No. 46, and the adjacent clearings in that direction are partly watered by small hill streamlets, but the former mouzah also forms the extreme western verge of the Gola irrigation to which we now arrive. Occupying the upper centre of the pattí, we find on either

side of the Gola river* a beautiful line of clearings irrigated by their several gools from that river, and displaying, in the spring season, a rich sheet of mustard and wheat cultivation reaching to about six miles from the hills on both banks, a small belt of jungle, however, remaining in the immediate vicinity of the river bed. This bed is very broad and stony, and during the cold and hot season is entirely dry at the fourth mile from its debouche into the plain. This phenomenon would not, I believe, cease to occur even if the Pahári gools had no existence, although the greater body of water then left in the upper bed might enable the stream to avoid absorption for a mile or two further, but certainly not more. Hence, although a slight extension of Pahári cultivation is prevented by the present wasteful system of separate gools, no injury to any plains pargana arises from the appropriation of the Gola waters at their head, the nearest plains village (in Rudarpur and Kilpuri) being 12 miles from the lowest possible point of surface flow, and 16 miles from the nearest spot at which (supposing such a water-course *could* retain its water through the thirsty forest) any canal could be taken off for the benefit of the lower country. These observations are equally applicable to the case of the Bhukra, Bhola, Dubka and Kurra rivers in Kotah, which on a smaller scale resemble the Gola in Chukata. They are less applicable to the case of the Dewa river in Choblynsee, because there, as before mentioned, the plains villages approach those of the hill-men, but even there the engineer would be a bold man who would undertake to carry the water down to the *Des*, and would despise the risk of ruining the *Bhábúr* cultivation and the hill revenue (such as it is) at the head, without increasing the prosperity of the country below. I need only refer to the correspondence on *Bhábúr* irrigation which has already taken place, and some part of which has been printed by authority, as shewing that the hill officers were expected to lay down certain principles for the future management of the head waters. Unless my facts above detailed in allusion to the Gola river be utterly erroneous, the *conclusion* arrived at must be that it is henceforth idle to complain in general and loose terms of the monopoly of water by the hill-men. If a body of plains-men, whether Tharoos, Boksas, or Desees exist, or may henceforth spring into existence, who can beneficially occupy the upper tract *above the point of river absorption*, and by their superior means, skill and industry can, not only add to the agricultural products of the *Bhábúr* (by the introduction of sugarcane and cotton, for instance), but can also contrive to carry the cultivation to a considerable distance in the forest, then by all means the Pahári grasp of the *Bhábúr* ought to be weakened, and every lawful means adopted to convert the Paháris exclusively into hewers of wood and drawers of water for others, and into mere herdsmen of their own cattle. But alas! no such people are to be found, and the Collectors of Pilibhít and Moradabad would be too happy to find a population sufficient to conquer the difficulties of *their own* Tarái parganas.

The Desees prefer their own fruitful and salubrious *Des*. The Tharoos and Boksas, devotedly attached to their *natale solum* in a region of swamps, are seduced only by twos and threes into some of the *Bhábúr* clearings, and affect to pine away when brought into the view of

* The *Kitcha* of the plains.

clear streams and high lands; while any capitalists who may occasionally venture to take the lease of a Bhábur mouzah, immediately set about hunting for *Pahári* assamees, and settling on their waste lands *Pahári* *Got'hs*, or cow-sheds, swarming with a host of men, women and children who use the Bhábur for the purposes of *hybernation*, or, as they themselves would say, "eating sunshine." The *principle*, therefore, arrived at is "to leave well alone," and no further to interfere with the system at present obtaining than to do what is absolutely required for the proper settlement of *new* clearings in the forest, and for the judicious decision of cases which may arise in the *ordinary* course of litigation; in short, to do all for the people by the machinery of authority (under whatever form or name) which their own clannish animosities and ignorant selfishness will not allow them to do for themselves. Further interference in the shape of a regular enforced plan of irrigation in the Bhábur is not in my opinion barred by the decretal orders in regard to such matters of the late Commissioner Mr. Traill, or by any indisputable rights on the part of those to whom these orders refer. But such systematic interference is rendered inexpedient by the fact that no measures of the kind alluded to (such as the formation of one general canal for each side of the river, and an establishment of public servants to superintend the distribution of water and guard the several water-cuts) would so extensively benefit *the whole community* as to justify the disturbance of present possessions. It would be a poor gain to show one mile more of cultivation along the public road between Bhamouree and Tandah (however gratifying to European travellers) in the possession of some new fellers of the woods and to leave the old inhabitants and first subduers of the soil in situations more remote from the public eye on either side of the Gola disheartened and discontented, and pleading (whether truly or falsely) the diminution of their water resources as an excuse for decreased cultivation and for revenue balances. In my letter to the Commissioner of Kumaun, No. 178, dated 7th September 1843, I fully detailed the arrangements made by Mr. Traill for the supply of water to the Chukata villages, and gave a list of 27 mouzahs on both sides of the Gola in which the goods were divided into those running during the day time, and those allotted to the night. I also forwarded a rough sketch of the several water-courses. In the present settlement, I got rid of a great many difficult cases by offering the refusal of all lands, for which nia-abad durkhasts were pending, to the pudhás of the *nearest* adjacent mouzahs, and increasing the revenue of the latter in proportion; thus, as it were, forcing the possessors of goods to extend their cultivation in order to prevent the intrusion and probable trespass of new comers. This plan also tends to prevent the numerous disputes which arise, from the *paths* to the forest pasture ground, long used by the inhabitants of the older clearings, being stopped by the new *fields* of strangers. The actual mouzahs for which separate nia-abad pottahs have been issued are only eight in number, yielding a revenue of Rs. 168 while the new land brought, and likely to be brought, into tillage by means of old existing gools, and under the management of old existing malguzars, bears a satisfactory proportion to the whole appropriated area. In *this* Bhábur there are a good many villages which have existed from the time of the Chand Rajas, and been occupied by the principal landholders of the hill

pattí. Of this number we find Khera,* Deoola Mulla and Tulla, and Kooapoor, on the left bank of the Gola, belonging to the Myhra family; and Bhamouree Mulla,† and Tulla, Bhitoria, Fattehpur and Punealee, on the right bank, belonging to the Sone and Hyree families, all from the neighbourhood of Bhím Tál. During the Chand and Goorkha times, however, the prosperity of these villages was very precarious, owing to the great insecurity of life and property, which were only partially preserved by the payment of "black mail" to the head-men of the Mehwattee‡ robbers. When the British rule introduced an improved police administration (though till recently a very defective one) we find the Naicks and other inhabitants of the Ramgürh mountains behind the Gaghur ridge descending into the plains, and appropriating the lands next below those above named. To this class belong Mookhanees§ and the two Huldwanees, Koosm Khera,|| &c., &c. As, at the time of their first settlement, there was a large quantity of spare water, and the great subsequent influx of cultivators into the Bhábur was not expected, the monopoly of the means of irrigation by the Naicks became excessive, while notwithstanding their rapidly increasing cultivation the revenue of the villages was retained at nia-abad rates. These remarks are particularly applicable to *Mookhanees*, which I found to be paying a jumma of Rs. 65 on a cultivated and irrigated area of 462 acres. Even after raising the jumma to Rs. 170, the mouzah is still assessed at less than the average new rates (6 as. 4 pie) of the pargana, and its cultivation is rapidly increasing. Captain Jones, the present Superintendent of Embankments, in his letter to my address (which appears among the printed papers on the Rohilkhand and Kumaun irrigation), dated 15th March 1843, alludes to the Mookhanees' gool, and he chiefly founded his estimate of the possible capabilities of the Gola on his examination of the unfair proportion monopolized by the Mookhanees and Huldwanee Naicks. As, however, in the same report, that officer allows 25 per cent. loss for absorption in case of the water being carried below these villages, I believe that I have adopted the most prudent course in leaving the management of the irrigation in the hands of the existing parties. In my report contained in my letter No. 225, dated 21st December 1844, I entered into a full argument concerning the advantages of a quinquennial settlement for the Bhábur; and His Honour the Lieutenant Governor on the 6th of March 1845 sanctioned that measure, immediately after which the actual settlement commenced. Where the whole revenue is so small, a detail in this Report of each separate assessment appears unnecessary. I have not attempted an equalization of rates, and it will be found that in those mouzahs, such as Khera, Deoora, Juggetpoor, Koosm Khera, &c., where the greatest increases of jumma have been effected, the rates are still very low indeed. I trust, however, that the general result will be considered fair, both to the Government and to the people. The increase of jumma (total

* Nos. 32, 14 and 29.

† Nos. 6, 7, 3, 29 and 38.

‡ Captain Raper in his "Narrative of a Survey to the Sources of the Ganges in 1808" speaks of Bhamouree as a "Mehwattee Colony."—*Vide Asiatic Researches, Vol. XI.*

§ Nos. 37, 30, 31. || No. 30.

No. 16, Muddum Bel, No. 24, Púranpur, No. 33, and Gulzárpur, No. 44, &c., &c., &c.

Third.—The villages in the *Kota Dún*, within the lower hills, such as Putullea in Motee Chokrait's zamíndári, Gynthee, No. 10, Nowda-Bummungaon, No. 25, Dhoonea, No. 26, Patkote, No. 30, Rámpur, No. 34, and Ownlakote, No. 37, &c., &c.

Fourth.—Scattered villages at the mouths of the several passes, such as Polgurh, No. 31, Buheir-Purewah, No. 2, Kheri, No. 17, Gybooa, No. 11, and Dikoli, No. 40, &c.

Fifth.—The hilly tract called *Kuttah*, lying between the Cosillah and Rámanga rivers, occupied by occasional patches of tobacco, turmeric and ginger cultivation, without any fixed villages. To this tract belong Amdunda, No. 39, and its daklí lands, Khunnua, No. 18, Bijraanee, No. 42, and Huldoo Khera with its numerous daklí lands. Nearly all the remaining villages not included in the above described divisions may be considered as belonging more to the hills than to the Bhábar; Chookum, No. 6, the great rice valley on the Cosillah, for instance, being situated 10 miles above Dikoli ghât.

The *first* tract is tolerably prosperous, and some of the Boksar sub-Pudhás are intelligent and active men. They are not entirely pleased with their inclusion in the Chokrait estate; but they do not possess means and confidence and freedom from debt sufficient to allow them to debate the question of proprietary right with Motee Chokrait, whose tenure of these lands, I may observe, is less substantiated than that of his remaining ilaqua.

The *second* tract is watered by the Bhola, Khurra and Dubka rivers, with the help of some smaller streams. The extension of cultivation in the neighbourhood of Kalidungree on the left bank of the Bholah, will probably reach its maximum within the next five years; for this set of clearings is enclosed on one side by the numerous dry stony beds of the Nihal river, so conspicuous on the Naini Tal road, and on the other side by the beds of the Bholah itself. The formation of a mandí, or rather a bazaar at Kalidungree, and the increasing resort to Naini Tal are, however, calculated to augment the prosperity of the inhabitants in this corner of the Bhábur, if care is taken to preserve them from the bad effects of coolee-impressment, and similar evils attendant on a new European settlement on the hills. On the west bank of the Bhola, Captain Jones has shown in a statement, dated 29th January 1845, which he forwarded to me, after an examination of the country kindly made by him at my request, that the means of irrigation at the disposal of Motee Chokrait ought to enable that zamíndár to bring under tillage more than 3,000 acres beyond the present quantity. It is fair, however, to add that, in this tract, it is very difficult to obtain assamees on whom any reliance can be placed, as the hill country immediately behind Kotah is not populous, like Chukata, and the Paháris who resort to the Bhábur do so chiefly for the purpose of pasturing their cattle. The climate, however, being much superior to that of the Chukata Bhábur, it is to be hoped that the good effects of the Naini Tal station and new roads to that place will be felt in the addition of cultivators to the Neiaogaon and Kummoolah clearings. Still, the inroad of the plough into the Kotah forests will, owing to the scarcity of water, even at the

highest estimate be always inconsiderable, and the eye of the traveller will, I fear, remain ungratified with the sight of flowing canals and rich corn-fields on the road from Moradabad. Bunderjoora and the other villages at the foot of the lower range do not appear to require a separate notice. East of the Dhubka the *third* tract, or dún, is exquisitely beautiful, shewing a sheet of cultivation 8 miles in length by 3 and 4 in breadth, dotted with mango groves, and emulating *on a small scale* the rich central plateaux of the Dehra Dún, both in appearance and climate. The revenue of the tract has been proportionately good, and it will be observed that I have made no great changes in the jummas. The inhabitants are all Paháris, and the tenure is for the most part zamíndárá, though in a few instances the actual cultivators possess proprietary rights in their fields. Some of the pudháns are highly respectable men, and far from poor, but, owing to the vicinity of wild elephants and other intruders from the forest, they do not attempt, except very rarely, to produce on their lands anything more valuable than wheat, barley, rice, and the coarser cereal grains. Under more enterprising hands, the dún would probably become a grand field for the growth of cotton, sugar-cane, and indigo, while the ginger and turmeric cultivation might be largely improved. West of the Dhubka, which river here irrigates only its eastern banks, the Dún is chiefly a sál forest with patches of cleared ground, with the exception of Patkote and Rámpur, the extensive lands of which are beautifully irrigated by the waters of the Bahmunee river.

The *fourth* tract, or ghât villages, are generally prosperous and resemble those described under the second head.

In the *fifth* division of the Kotah Bhábur, attention may probably be drawn to the extraordinarily small jummas as compared with the great number of daklí lands named. But an examination of the country shows merely a series of hills and ravines, almost without water, which sufficiently explain the absence of revenue capabilities. The inhabitants and visitants of *all* the above described divisions of Kotah (exclusive of the Boksar tracts) belong to different parts of the hills, and not only to the upper pattí of the same name. As my report on Chukata embraces most of the points noticeable in Kotah, I here close my special remarks on the latter division. The Settlement Statement of Land Revenue shows that in Kotah an actual increase of Rs. 185 has been made in the jumma, of which Rs. 84 are the product of nia-abad lands. For the quinquennial period, the several jummas of Rs. 4,877, 4,884, 4,892, 4,892, 42,892, &c., will, I hope, be considered fair, considering the varied character of the whole tract submitted to settlement. The amount of cultivation according to the survey being 9,488 acres, the rate of the highest jumma per acre somewhat exceeds 8 annas, and in comparison to Chukata the rate is far from low, although Kotah for the most part possesses the advantages of a richer and deeper soil, and more easily supplied, though not more copious irrigation. As far as any fiscal pressure on the people is concerned, no fear need, I hope, be entertained, and I have been confidently informed, both by native officials and the native agriculturalists themselves, that in Chukata and Kotah, the majority of villages are able to pay their Government revenue entirely from the produce of their *mustard fields*, while others consider the crops of

Cheena (*panicum miliaceum*) or the intermediate crop between the rabi and kharif, as amply sufficient for that purpose, the wheat and rice harvest being, therefore, a source of pure profit.

9. The *sayer* revenue derived from the *Katbans* and *Churai* farms in the whole Kumaun Bhábur amounts to Rs. 18,729,* and the period of settlement commencing last May is made coincident with that of the land revenue. As the highest amount of the latter stands at Rs. 8,953, the total cess on the low country attached to the hill jurisdiction between the Rámanga and the Káli rivers, will amount in 1906 Sambat, or 1850 A. D., to Rs. 27,682. The quantity of cultivated acres hitherto ascertained is recorded at 18,447 acres, while the total area actually appropriated and no longer at the disposal of Government appears from the statements to be 175,383 acres. With these facts before them, and with the aid of the detailed statements, I trust the higher revenue authorities will be able to recommend the settlement now forwarded for the sanction of Government, and that I may be permitted to forward with the maps alluded to in the third paragraph an appendix to the present report, containing any description of the country which may have been omitted, all possible explanation concerning the total area, and the requisite statement of police arrangements.

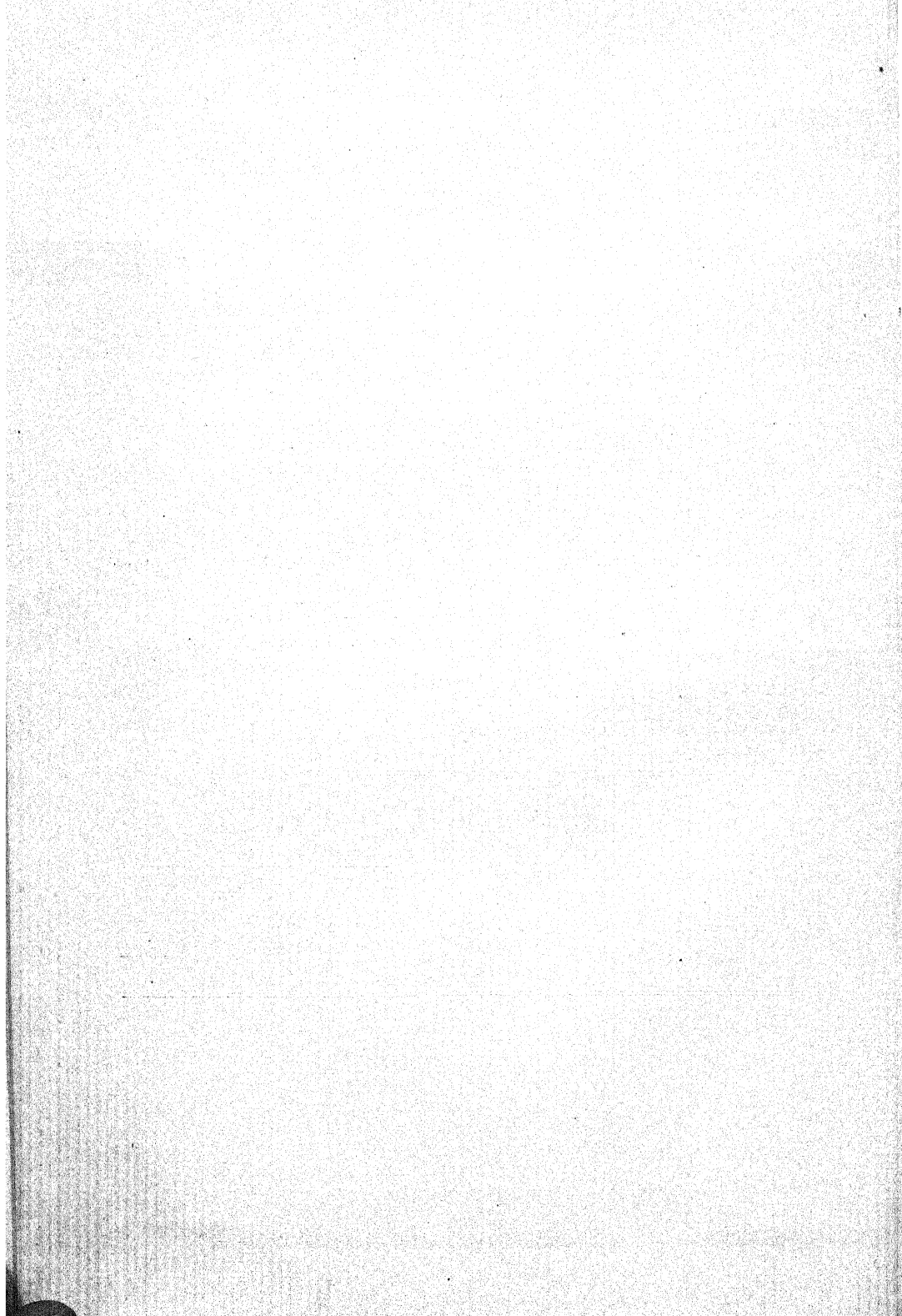
(Signed) J. H. BATTEN,

*Senior Assistant Commissioner
and Settlement Officer.*

KUMAUN SETTLEMENT OFFICE;

Almora, the 10th February 1846.

* NAME OF PATTL.	Jumma of Katbans, or timber duties.	Jumma of Churai or pasture. dues.	TOTAL.
	Rs.	Rs.	Rs.
Kotah	4,600	3,801	8,401
Chukata	1,451	2,650	4,101
Káli Kumaun	3,705	2,522	6,227
TOTAL .	..	...	18,729



APPENDIX

TO

MR. BATTEN'S REPORT ON THE BHABUR.

No. 18.

FROM J. H. BATTEN, Esq.,

Senior Assistant Commissioner, Kumaun,

TO G. T. LUSHINGTON, Esq.,

Commissioner of Kumaun.

Kumaun, the 6th February, 1847.

Revenue.

SIR,

WITH reference to the promise contained in the final paragraph of my report on the Bhábar Settlement, dated the 10th February 1846, I have the honour to forward, for transmission to the Sadr Board of Revenue, North-Western Provinces, two maps, *viz.*, of the Kotah and Chukata tracts respectively, which, if approved, will I hope be lithographed, and the copies allowed to be purchased like the other revenue survey records. With a view to a similar object, and with reference to a similar promise made in my Settlement letter, dated the 6th March 1846, when forwarding the fiscal results of the whole revision for the hill part of the province, I have also sent herewith a sketch of the whole tract attached to the Kumaun Commissionership, and its situation with regard to the adjacent territories.

2. The original sketches for the Bhábur were drawn up by Moolchand, the native surveyor, but, however correct, were not in a state fit for the examination of superior authority, much less for being printed; but the kindness of some engineer friends has now enabled me to forward copies of a superior kind.*

3. The map of the province† was prepared from an old office copy fast going to decay, left by Mr. Commissioner Traill, but with many additions and corrections, especially in regard to the main mountain ranges, and water sheds of the rivers, and with the omission of numerous unimportant names of

* The maps themselves fully explain the distribution of the area.

† 1849. *Vide* preface to the present compilation as to the materials from which the Deputy Surveyor General has prepared the new map now printed.

lower ranges of the hills, in which alone between the Kosilla and the Dewa any forests of that tree exist, and on which the extension of the timber trade one hundred-fold would hardly make any visible impression. Captain Ramsay would, no doubt, if called upon, give a good account of the timber still standing in the Patli Dún and other tracts attached to East Garhwál, and could shew that nature herself had provided, in the difficulty of the passes, a sufficient check to any wanton diminution of the forest resources. East of the Rám-ganga in the Bhábur attached to zillah Moradabad, the isolated forest of Seonathpur is found stretching some miles southward into the plains; and although young trees are there flourishing in immense abundance, the older trees appear to have almost all vanished. At such a locality the preservation of the timber might have been important, but there, I believe, the rights of Government have been altogether suspended, and the State derives no advantages from the thinning of the forest, which therefore may be considered objectionable on every ground. As far as my own observations extend (and they have not been slight), wherever such prolongations of the sál forest into the Rohilkhand plains exist, the soil so occupied is utterly unfit for agriculture, the ground being a series of ravines and hillocks and without any water discoverable below the surface. Such is undoubtedly the case at pargana Dheaneearow in the Chobhynsee Bhábur,* where, below the real hills, 16 sites of sál forest occur, nearly every one of which is a high peninsular tract separated from the surrounding plains by steep banks overhanging the intervening tract of swamp and savannah in which the few patches of cultivation are found. Very few large trees now exist on these high grounds, and the devastation by the wood-cutters among the young trees had not, when I last saw them, been very extensive, owing to the circumstance of there being no main routes or great towns in that part of the Pilibhít district (Nánakmata, Kilpuri, &c.), which lies immediately to the southward, nor do I believe the complaints to which I have alluded refer to this tract. After the waste and desolation that I have there beheld, I should rejoice, on whatever terms, at the resort of human visitors to the Chobhynsee forests; and if in that locality the preservation of timber should become a public object, some of the sites which are outside of the hills could easily be reserved and separated from the Katban's farms. Further east at Tulla Des, there are only six patches of sál forest in the actual plains on this side of the Sárda river, and in none of these are the trees valuable; while nearly all the sites are included in the boundaries of villages. The chief *sissoo* forests in the Chandnee Chouk islands of the Sárda do not belong to Kumaun, and, unless some new division has occurred, are included within the boundaries of Oudh. But undoubtedly both in Kumaun and Pilibhít, and indeed everywhere between the Jumna and the Sárda, large trees of this kind are fast disappearing, and in regard to *them*, perhaps, and to the preservation of the *young* *sissoo* forests, it might not be inexpedient to provide some precautionary measures. To revert to the sál forests—the banks of the Káli river just before it changes its name to Sárda on leaving the hills at Barmdeo, present a fair display of this wood, and here

* In the Pilibhít district two notable instances of sál forest *uplands* occur at Kilpuri, at Tiléapoor, &c., and in Bilahri along the west bank of the Choka river, &c.

the work of the timber-cutter and that of the agriculturist go hand-in-hand in diminishing the forest at a point where its conveyance to the plains on rafts would be convenient, though not very practicable. The villagers of Puttullea, Koteeam, Barmdeo, Buttum, &c., are clearing this tract rapidly, and find it also profitable to sell the timber which they fell to the traders at Barmdeo and Suneea mandís. As their operations lie close to the road leading into the hills from Barmdeo, perhaps it is to this point that the observations of some Government officers apply. Hitherto no reference on the subject of reserving this tract has been made to the Kumaun authorities; while so long as the Government seigniorial dues are paid, and the timber trade of Pilibhít is supplied with material, the omission of such reference would not appear to be injurious to the public interests, unless, indeed, Government should wish to become its own timber merchant. In such a case, of course, the command of a large river in the vicinity of sál and sissoo forests might be important. While, however, the banks of the Sárda *lower down* at Khairigarh, and elsewhere, in Oudh, retain their forests at points where the river is without rapids and easily navigable, it is not probable that the woods of Barmdeo and its neighbourhood will be looked to with much anxiety, except by the traders of Pilibhít itself. The plateaux on the lower hills in which sál trees are found are called *thaplas*; these were formerly reserved for Government purposes; but when the farms began to fall in value owing to the scarcity of sál in the lower sites, Mr. Commissioner Traill abolished the restriction. Of these thaplas, eight exist in Tulla Des, and twenty-six in Chobhynsee. To the former the remarks just made are applicable; concerning the latter, which are further removed from lines of traffic, I am not myself personally able to give much information, but I have no doubt that the supply of timber could be indefinitely increased, if required, by the construction of good roads to the foot of the several passes, now rendered almost unapproachable by the excessive thickness of the khyr-thorn jungle. At present the chief resort is to the thaplas above Chargullia, where the debouche of the Dewa into the plains renders access comparatively easy. Until a survey takes place of the country between the Dewa and the Sárda, no minute information can be presented to the eye of authority concerning the Eastern Bhábur of Kumaun. As this corner of the land is the only portion of the North-Western Provinces east of the Jumna which now remains unmapped, I trust that the services of some intelligent native assistant surveyor may be placed at my disposal for the work, in case the temporary aid of Moolchand, now tahsildár at Srinagar, should not at that time be made available. In the maps of Kotah and Chukata Bhábar, the sites of the sál forest, whether thaplas within the hills, or isolated patches outside, have all been noted. In both parganas the almost entire absence of sál (except in the immediate neighbourhood of Chounsla and Fatehpur) in the actual plain is most remarkable, and the traveller approaches the hills through a magnificent wood (chiefly the *kuldoe*, or *nauclea cordifolia*), hardly one tree of which is fit for any useful purpose, and the soil of which, on account of the total want of water, cannot be brought under tillage beyond the point to which superficial irrigation from the several mountain-torrents now reaches. Of late years the Katbans farmers have

found it their interest themselves to construct cart roads and bullock paths into the hills as far as the sál thaplas, and thus to invite traders to their farms. Unless much greater capital is brought into play for this kind of undertaking, there will always remain within the Kotah Dún and adjacent tracts a reserve of timber sufficient for all probable demands, and for the dissipation of all the alarming reports which have given rise to these remarks.

5. As long as the cutting of timber in the Kumaun forests is permitted at all, so long the exaction of seignorial Katbans' duties. dues on account of the wood or other jungle produce carried away is, in my opinion, defensible in every point of view, and not only defensible, but absolutely just and proper. The Goorkha Government* introduced a regular tax under this head, quite as much for the purpose of restraining the irregular collection of others, as for its own exchequer; and I feel certain that if the Government were to abolish their Katbans' duties in the Kumaun Bhábur, the jungle traders would never be able to remove the produce of their forest without the payment of dues to *some one*. In olden times the most powerful settlers in the Tarái collected such duties as *hug zamíndárí*, and remitted a portion to their Native rulers, sometimes as *nazurána*, sometimes as *jugdít*. Afterwards when the *chokeedaree* system of black mail was introduced, the great Mehwattee "Rob Roys" added their exactions for the price of protection, to those of the self-called zamíndárs. Within the last year or two it has actually been proved that even the small proprietors of the villages in Garhwál adjacent to the Tarái, in pattís Oodypore and Ajmeer, were in the constant habit of demanding, and often obtaining, forest dues from the plains-traders who resorted to the lower hills. To check this irregularity, the Garhwál district officers have now adopted the very plan first adopted by the Goorkha *baradar*, Rudar Beer Sah, in Kumaun in 1858 Sambat, *viz.*, declaring all such dues to be the rights of Government, and collecting them at fixed rates through the agency of a farmer.† There appears also no possible reason why Government should abandon this portion of its revenue, derived from tracts where the increase of land revenue by the spread of cultivation is, from physical causes, impossible. A table of the authorized jungle produce rates of collection is annexed to this Report.

6. The question of the *churai*, or pasturage dues of Government, though defensible on the same grounds as the *Churai duties*. last argued, *in regard to the probable unauthorized collections of others*, opens some difficulties. The form of its administration is also a farm, and the dues and exemptions have hitherto been as follows:—

DUES.

	Annas.
Per buffalo pasturing in the Bhábur per year	3
Per cow and bullock pasturing in the Bhábur per year	1

* The later Chand Rajas of Kumaun were in the habit of receiving nearly the whole produce of the Khyr Bhuttees for their own use in *pauns*, &c.

† The first farmer was a well-known character, by name Radha Bundaree.

EXEMPTIONS.

1. Calves of all kinds, 2 years old	Duty-free.
2. All cattle actually employed in carriage	Ditto.
3. All cattle the <i>bonâ fide</i> property of a Hill Kumeen or Thokedar actually holding a thokedaree pottah	Ditto.
4. All cattle passing down to the plains and not staying longer than 5 days in the Bhábur	Ditto.
5. All cattle belonging to the actual pudhâns of Bhábur villages	Ditto.
6. All cattle belonging to cultivators actually inhabiting the Bhábur 12 months in the year	Ditto.

The du esare very rarely collected per head, the plan being to count in each *got'h*, or cow-shed, the *aguls* or *donas*, that is, the wooden bars to which the cattle are tied at night. The common rate sanctioned by custom is to consider each agul as containing 8 buffaloes and 8 cows liable to a duty of Rs. 2. From the word *dona* was derived the tax called *donia* (said to be one kacha seer of ghee and four pice) which were paid during the troublous times (when the Kumaun Raj of the Bhábur was being absorbed into the dominion of the Nawab Wazír) to the Mehwattee and Haikree chokeedars. The appropriate names for pasturage dues *in the hills* were "*gheekur*," "*gobur*" and "*poochea*,"* and the practice of collecting them, whether for the State or the large zamíndárs, extended to the Bhábur and the Chaurási Mal. Mr. Commissioner Traill found these dues existing under the head of *jugdát* at the commencement of the British rule. In the mountain part of the province he remitted them altogether, while on the Bhábur he retained them solely as a right of Government, and managed their collection through the instrumentality of farmers. One main difficulty connected with this tax is that in the Tarái attached to the plains-districts, the pasturage is duty-free (*i. e.*, as far as Government is concerned), and hence arises an anomaly which can only be explained to the people by saying that Kumaun wants revenue, while the plains-districts are rich. Numerous disputes also arise on this account with reference to the fourth exemption above-mentioned. The second ought, I think, to extend to the cattle of Brinjarees.† The third exemption is, in my opinion, quite unnecessary now that no temptations are necessary to be held out to induce the resort of influential men and their dependents to the Bhábur. The sixth exemption is a fruitful source of litigation and frauds, and it has been proposed to check these evils by remitting the duty on the cattle of *all* cultivators in the Bhábur, *whether temporary or permanent*. This remedy would, in my opinion, increase the disease, as nothing would be easier than for the Bhábur pudhâns to place a friend's name on their rent-roll, whether the latter cultivated the land or not, and thus save him the tax; and it would be difficult for the pasturage farmer to prove the fraud. Moreover, on account of the want of water, the cultivation cannot be extended (as it has been before shewn) very far in a southerly

* वीकर गोवर पुच्चीया

† Hitherto in the *dustoor ulamil* of the farmers, the exemption of only cart-bullocks is mentioned.

direction; while down to the point of possible irrigation, the agriculture which still exists stands in no need of more merely temporary assamees. These already abound. On the whole, the *churai* duties of Kumaun call (I would respectfully urge) for the further consideration of superior authority. Their two *uses* are, 1st, the realization of revenue to the State from an otherwise unproductive tract; and 2ndly, the substitution of an authorized and known tax for the irregular collections of zamíndárs, chokeedars and others who might spring up (or rather re-appear) if the Government seignorial rights were suspended. Their *abuses* are manifold, and have been formerly represented.

7. In this appendix it would be improper to omit the mention of the present police system, as enjoined by the Board in all settlement reports. I found, especially in Kotah, a clan of Mehwattee chokeedars established in the Bhábur, who divided the charge of the several villages amongst themselves, receiving such remuneration as the pudhás thought it their interest to give (an interest very often revived, when falling slack, by the loss of the village cattle), and also collecting protection-fees from the timber merchants and other traffickers. By the universal acclamation of the people and police at the settlement, these chokeedars (many of whom were convicted as the ringleaders of the thieves) were abolished; and the time was most appropriate, as the police arrangement originally introduced during the administration of Lord Auckland had proved eminently successful, and, *except in the chokeedaree villages*, even cattle-stealing was becoming quite rare. In lieu of the foreign chokeedars, the villagers, at my suggestion, have appointed *Puhrees*, or what they call "*Kotewals*," in the principal clearings, whose office it is to give information to the regular Police of all thefts and losses of cattle, including *strayings* (the omission of these last reports being a very sore subject with the thanadars), and also to help the pudhás in all cases of public supplies, and in looking after the heads of the village water courses, &c. Their remuneration is not in land; for that would hardly be thought a valuable consideration in the uncleared Bhábur, and would be *too valuable* in the old appropriated and easily irrigated fields. The several *Puhrees*, wherever appointed, are content with receiving grain and other produce *in kind* at stated periods. The record of the mutual agreements between the pudhás and this class of village servants is placed among the settlement papers.

8. In conclusion, I would add one word concerning alleged origin of those singular tribes, the *Boksas* and *Tharoos*. The former give the same account of themselves as is mentioned in Mr. H. M. Elliott's Supplement to the Indian Glossary, *viz.*, that they are Powar Rajpoots, the descendants of Jugdeo of Dáranagar (himself the descendant of *Bhoj Raja*), who left their home and passed to the Tarái on account of a dispute with their brethren. The *Tharoos* make themselves out to be also Rajpoots, the descendants of an ancient Chittoor Rana, who accompanied him to *Lunka* in the great Hindu fight, and there became frightened at the hunger and privations of war, and trembled (*thurthuraia*). Hence they were laughed at by their brethren as inferior Rajpoots, and being nick-

named *Tharoots*, repaired to the Tarái. The anachronism and absurdity of this history are about on a *par*.

I have the honor to be, &c.,

(Signed) J. H. BATTEN,

KUMAON SR. ASST. COMM'R'S OFFICE, }
The 6th February, 1847. }

Senior Assistant Commissioner.

TABLE of Rates according to which Farmers of Jungle Produce, are authorised to collect in Kumaon Bhábur.

	Rs. A. P.		Rs. A. P.
1 Cart-load of wood	0 6 0	1 Cart-load of kunkur	0 6 0
1 Cart of sál luttahs	0 8 0	1 Pony-load of lime	0 0 6
1 Koloo for sugar mills, &c.	0 8 0	1 Ass-load of ditto	0 0 3
1 Cart-load of kurrees	0 8 0	1 Pony-load of lac	0 4 0
1 Ditto of ebony wood	0 4 0	1 Head-load of ditto	0 2 0
1 Ditto of bamboos	3 6 0	1 Pony-load of pipur moha-	
1 Pony-load of ditto	0 0 6	root	0 4 0
1 Head-load of ditto	0 0 3	1 Head-load of ditto	0 2 0
1 Bhangy-load of ditto	0 1 0	1 Cart-load of charcoal	0 4 0
1 Cart-load of Bhábur grass	0 6 0	1 Bhangy-load of baskets	0 1 0
1 Pony-load of ditto	0 0 6	1 Head-load of ditto	0 0 6
1 Head-load of ditto	0 0 3	1 Bhangy-load of wooden	
1 Cart-load of tant reeds	0 6 0	utensils	0 1 0
1 Pony load of ditto	0 0 6	1 Head-load of ditto	0 0 6
1 Head-load of ditto	0 0 3	1 Pony-load of rooin	0 4 0
1 Cart-load of grass in bundles	0 6 0	1 Head-load of ditto	0 2 0
1 Ditto of moonj.	0 4 0	<i>Khata Furnances, (catechu).</i>	
1 Bullock-load of ditto	0 0 6	1 Furnance in Kotah	7 8 0
1 Head-load of ditto	0 0 3	1 Ditto in Chobhynsee	4 0 0
1 Goon of terra japonica		1 Ditto in Tulla Des	2 8 0
(khata or catechu)	0 8 0	1 Ditto in Chakotee	5 8 0
1 Cart-load of burnt lime	0 12 0		

(Signed) J. H. BATTEN,

Senior Assistant Commissioner.

REPORT OF J. H. BATTEN, ESQ.,

ACCOMPANYING THE

SETTLEMENT PAPERS

OF THE

BHOTE MAHALS AND NORTHERN PARGANAS

OF

KUMAUN PROPER.

No. 7.

FROM J. H. BATTEN, Esq.,

Senior Assistant and Settlement Officer,

TO G. T. LUSHINGTON, Esq.,

Commissioner of Kumaun,

Dated Kumaun, the 30th June 1843.

Settlement Dept.

SIR,

As the revision of settlement in the Bhote Maháls of Kumaun Proper took place two years ago, and as in the subsequent course of appeals and references, the revenue administration and tenures of nearly every village in the tract have come under your own notice and supervision, I have the honour to propose that the confirmation of the Board and Government be now obtained for the settlement.

2. Within a more recent period, the Deputy Collector has under your own eye conducted the re-settlement of Pattí Mulla Danpoor. Pattí Mulla (or Upper) Danpoor in the pargana of that name, and in a great majority of cases your special sanction has been given to the arrangements made. Under these circumstances I have thought it expedient to forward with the final statement of the Bhote Maháls, a similar one for Mulla Danpoor in order that the revised jumma of the latter country may obtain the confirmation of authority, at the same time with that of the former, from which it so little differs in its physical peculiarities and the manners and character of its inhabitants.

3. The southern division of the pargana, comprising Pattís Tulla (or Lower) Danpoor, and Mulla and Tulla Kuttoor has also been subjected to settlement operations, and the revenue and other

arrangements have been completed, but the revision took place after your departure from Bágesar, and, even though from the absence of appeals, there may be but little probability of the total proposed jumma being altered by yourself, I would still wish, for the satisfaction of myself as revising officer, that the transmission to the Board of the statements belonging to the pattís in question may be delayed for a few months.

4. As it is my intention to make my final Settlement Report on

Future descriptions.

Kumaun Proper so far resemble that on Garhwál as to include a description of each division of the country, and as, moreover, the publication, in the *Transactions of the Asiatic Society*, of Mr. Traill's account of the Bhote Maháls has almost rendered any other accounts of the same tract superfluous, it appears unnecessary on the present occasion to offer more than a very few remarks on the settlement itself and incidentally on the nature of the country.

5. To Mulla Joochar, Beeanse and Darma, my former description of

Pattís Mulla, Joochar, Beeanse and Darma.

the agriculture and climate of Mulla Pynkunda (the Níti Pass) strictly applies. During only five months of the year, *viz.*, from the middle of May to the middle of October are the villages in these passes inhabitable, and the products of the earth cultivated during this season, consisting of barley, buckwheat, *phaphur*, a little wheat, and turnips, are not always sufficient to supply the Bhotéas with food, much less to afford a surplus for the creation of a land revenue to the State. Yet are the occupants of this dreary region and unkindly soil the most enterprising, and the most thriving of our hill subjects; and, as observed by me on a former occasion, the further a Bhotéa village is removed from a genial climate, from "the pomp of groves and garniture of fields," the nearer is it placed to the sources of its wealth. Milam, the uppermost of the Joochar villages, is situated some miles above the level of wood, and within a few hundred yards from the great glacier at the source of the Goree river, while the juniper and furze bushes which grow on the mountain behind it are religiously preserved, not only for the purposes of fuel, but as an obstacle to prevent or break the fall of avalanches which might bury the houses in ruin. Yet, Milam is the largest village in Kumaun; and the Milmals, its inhabitants, only yield in wealth and prosperity to the first class of merchants in Almora. Traffic is the life and soul of a Bhotéa: and, were the trade between the hills and Huindes to become closed, (though the wants of the Thibetans and their dependence on India for so many of the necessities and luxuries of life may always be supposed to render such an event improbable,) he would soon become a half-starved savage; or, abandoning altogether his present station at the outposts between human endeavour and the extreme horrors of unconquerable nature, would rapidly merge into the common herd of Chinese Tartars, or of Khussia Paháris.

The uncivilized character of the people in Upper Rewaién in Western Garhwál, and in some remote parts of Bissehr bordering thereon, affords an unpleasant contrast to that of the Bhotéas in Kumaun, and may in a great measure be attributable to the difficulty of communication with

the lower mountain, and trans-Himalayan countries, the comparatively small extent of trade carried on, and the distance of good markets.*

6. Pattí Chandaus, situated below the Darma and Beeanse passes at the junction of the Káli and Dhowlee

Pattí Chandaus.

rivers, is deserted by the inhabitants during the severer months of the winter; but it differs from the pattís described in the last paragraph, inasmuch as in many villages two harvests in the year are obtained, and agriculture is, comparatively speaking, in a prosperous condition. The climate, indeed, of some parts of this tract is, during the summer and autumn months, extremely mild. The whole pattí, consisting of 28 mouzahs, large and small, is under the headship of one individual, Hurdoo Boorha, and is likely to continue in a flourishing state under his management. The old jumma of Rs. 210, which had been unaltered for three settlements, was retained as the Government demand, and may be considered as very light. But, as numerous waste villages occur in this part of the country, a mild assessment is necessary to increase the means of the people and foster their agricultural industry.

7. Tulla Joochar is the pattí immediately below the upper pattí in

Pattí Tulla Joochar.

which lie the regular Bhotea villages, though an interval of 20 miles of most difficult country separates the two divisions. The fine slope from the Kálit Moondee ridge to the Goree river is occupied by Jhullut, Sooring-Gorpata, and the other villages which form the tract known by the name of *Moonsheearree*, the great entrepôt of trade between the passes and Bagesár. These villages are remarkably good, and possess some of the largest and most substantial houses in the province. The Bhoteas by their superior means and influence have succeeded in obtaining a large proprietary share in nearly all the villages in this tract and other parts, still lower down, of the pattí, and the original inhabitants have become in a great measure their dependants.

Except in the case of a few villages, situated close to the snowy

Revenue.

peaks, there are two harvests in Tulla Joochar, and both the rabi and kharif produce finds a most remunerating market on the spot. The pasture tracts, also, are notoriously good, and the fine breed of sheep and goats used by the Bhoteas and hill zamíndárs for the carriage of salt, borax, grain, &c., is a main source of wealth to the inhabitants. In some of the villages, owing to the loss of population, bad situation, and other causes, it was found necessary to decrease the Government demand, and at Toorink, a mahál of 7 mouzahs situated near the great Penjchoola peaks, which had fallen almost waste, a reduction of Rs. 42, viz., from Rs. 115 to Rs. 73, was found necessary.

In Josa and Kunulka, also, Rs. 10 out of a jumma of Rs. 21 were remitted from a like necessity.

These and other decreases were partially compensated for by small

* 1849. In this Report the word Bhotea is used to represent the inhabitants of the Kumaun Bhote Maháls, or inter-alpine valleys of the Snowy Range, as opposed to the Pahári or Khussia on one side, and the Hunia, or inhabitant of Huindes in Thibet on the other. The hill people and the Desees or natives of Hindustan ordinarily include in the name "Bhotea" all the inhabitants of the trans-Himalayan country which they call Bhote.

increments made in the jumma of other lightly assessed mouzahs, but still a deficiency occurred.

At the time of the settlement, Deboo, the Government patwari, and the principal men among the Bhoteas willingly agreed to distribute the increase necessary to make up for this deficiency among the flourishing villages of the *upper* pattí; and accordingly the settlement of the whole pargana of Joohar was, as in the case of Darma and Beeanse, completed by me without making any change in the *total* amount of the Government demand. However, the people subsequently became discontented with this arrangement, and on their complaint being investigated by yourself, the loss was allowed to fall on the Government, and the Bhotea villages were relieved from their additional burden. The total deficiency thus arising is Rs. 52 for the Tulla and Rs. 15 for the Mulla pattí. Though a friend to light assessments, I am still of opinion that the Bhoteas pay to Government a smaller share of their profits than the other inhabitants of the province; and that, considering their increased and increasing resources, the reduction (consequent on the expulsion of the Goorkhas, and the introduction into the province of British principles of taxation) made in the revenue of the passes, as compared to that made in the revenue of the agricultural communities, was disproportionately large. Independent of revenue considerations, however, political reasons exist for depriving our frontier subjects of all grounds of complaint; and I am far from denying that the mere fact of the people having, in their appeals to you, objected to that part of my settlement which I am now discussing, was a very fair ground for directing an adherence in the case of the individual villages in the Joohar pass to the ultimate Government demand fixed by Mr. Commissioner Traill.

8. Mulla Danpoor resembles in many respects the pattí last described, but parts of the country on the Pindar river reaching to the frontier of Garhwál, are a good way removed from any of the main routes to and from Thibet. However, the mart of Bágesar, where all the Bhoteas congregate during the winter, is not far distant from any part of the pargana, and with some few exceptions the Danpoorees may be considered a prosperous and thriving race. The new settlement conducted by the Deputy Collector appears to have been quite satisfactory to them, and I trust that here, as in the other pattís, the formation of rent-rolls, and the general ascertainment and recording of rights and liabilities, effected during the revision, will tend to secure to all classes of people the content and happiness which they now appear to enjoy.

9. The accompanying Tables* show at one glance the revenue statistics of the settlement under report; and the details of jumma for which the sanction of Government is required.

I have, &c.,

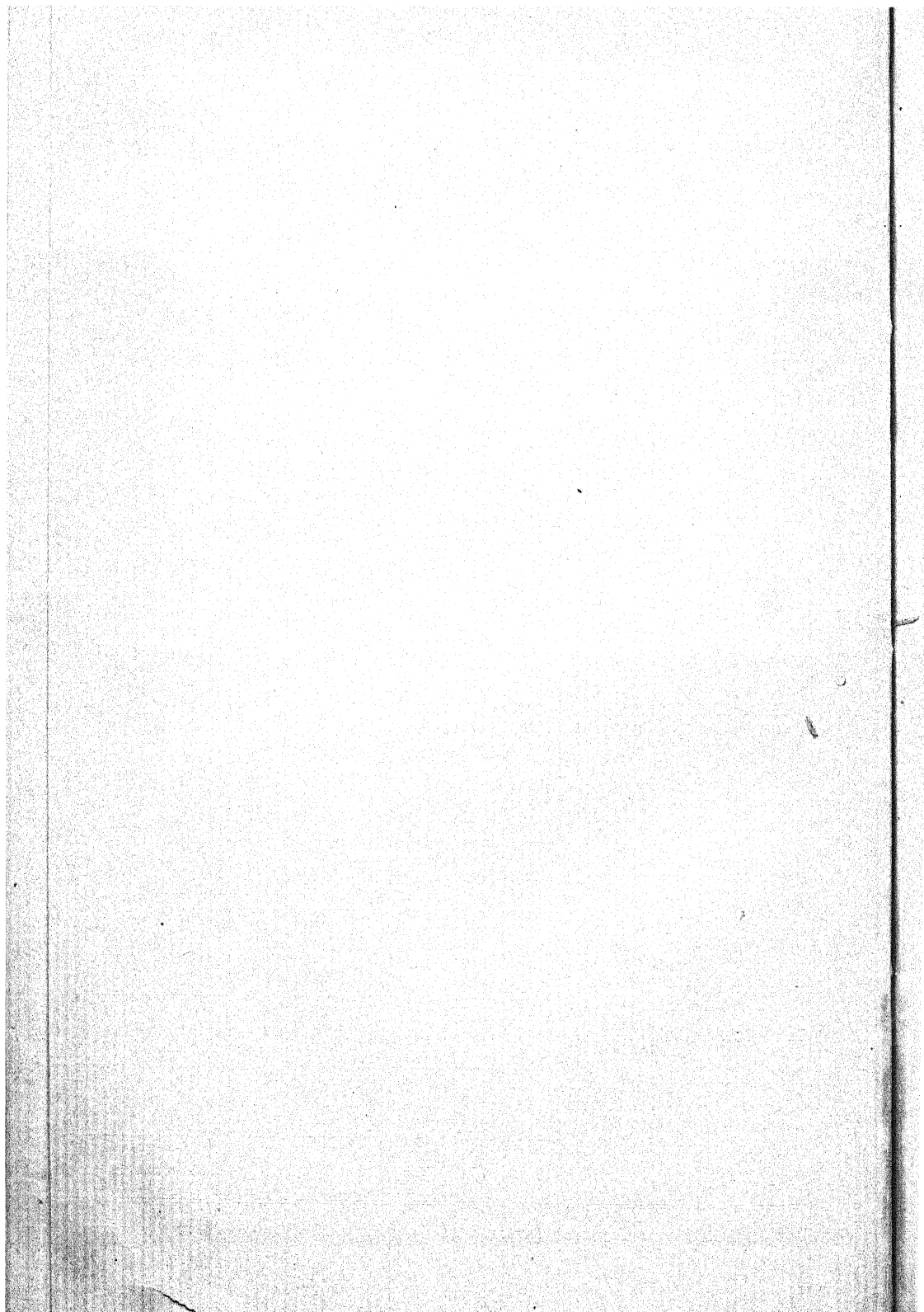
KUMAUN
SETTLEMENT OFFICE:
The 30th June 1843.

(Signed) J. H. BATTEN,
Senior Assistant and Settlement Officer.

* 1843. Not separately printed as the details are more correctly shown in the General Statements, No. IV, No. V, and No. VI.

Cultivated Acres.	<i>Uftadeh Judeed, or lately abandoned.</i>	TOTAL MALGUZARI AREA.					
		Culturable Waste.	<i>Gyr Moonkia, or Barren Waste.</i>	Huq Padhance.	Total Malguzari Acre.	Rate of Assessment per acre on total Malguzari Area.	Rate of Assessment per acre on total Cultivated Area.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.
7,280	813	34,361	9,569	...	52,023	0 0 10	0 6 0
9,488	2,138	48,586	51,132	...	1,11,344	0 0 8	0 8 2
834	...	4,923	...	...	5,757	0 0 11	0 6 5
823	148	4,185	52	...	5,208	0 2 3	0 14
22	...	501	...	...	523	0 2 1	3 1
845	148	4,686	52	...	5,731	0 2 3	0
...	...	528	...	...	528	...	...
845	148	5,214	52	...	6,259	0 2 1	0 15 5
1,679	148	10,137	52	...	12,016	0 1 7 nearly.	0 11 2
18,447	3,099	93,084	60,753	...	1,75,383	0 0 9	0 7 9

J. H. BATTEN,
Settlement Officer.



MR. BATTEN'S LETTER,

ACCOMPANYING THE SETTLEMENT STATEMENTS

OF KUMAUN PROPER.

No. 2. OF 1846.

To G. T. LUSHINGTON, Esq.,

Commissioner of Kumaun.

SIR,

I have the honor to forward three General Statements for Kumaun Settlement. Proper, Nos. IV, V, and VI, the latter being one of my own suggestion, the former corresponding to the general parganawar and jummandi statements adopted by the Government and Board of Revenue for the Regulation Provinces.

2. The whole of my revision of settlement has undergone examination by yourself in the course of appeals and references; and you are aware how much I am indebted to Umba Dutt, the Deputy Collector, for the principal conduct of the settlement operations in the several parganas since their commencement in the latter half of 1842. This very circumstance, however, has led to the great delay which has arisen in forwarding the statements to higher authority; for I could only answer for the general principles of the settlement, whilst I have been dependent on him for most of the details of assessment, and for the preparation of the necessary papers. In communicating his reasons for the several allotments of revenue, and in putting into form the results of his work, the Deputy Collector has been extremely slow, and only now have I received his reports and statements. The utter novelty of the duties devolving on him in the Record Department, and his constant employment in the decision of disputes connected with the settlement proceedings, in addition to his usual business in the Summary Suit Court, are quite sufficient grounds, in my opinion, for the exculpation of the Deputy Collector from any charge of neglect or remissness in the execution of the merely formal part of the settlement business.

3. The revision of the assessment in the Bhote maháls, Askote, Shore, Kotah, Chukata, Gangoli, Phuldakote, and Dhunneakote, was either entirely, or in a great degree, made by myself. I was proceeding to report my work, pargana by pargana, but on the receipt of my report for the Bhote maháls at an early period of the operations, you instructed me to make one general report for the whole district *at the conclusion*

of the work. To effect this, I must have before me the whole details, and, as before stated, these have only just reached me.

4. I had previously arranged my own information under the several necessary heads; and shall have no difficulty in condensing the facts worthy of record into a report even more full than that furnished by me for Garhwál. Its immediate preparation is barred by more pressing duties in other departments.

5. Under these circumstances, I trust the Sadr Board of Revenue and His Honor the Lieutenant Governor will find themselves able on your recommendation (which I respectfully solicit) to sanction the several jummas for the 17 parganas of Kumaun Proper, as shewn in the statements, and to fix the amount of revenue for the whole zillah without further delay. The English report will be forwarded the instant that my return to the hills from my Bhábur encampments, and my consequent greater leisure, shall enable me to draw it up with proper care and attention.

6. The rates of average assessment per bísí are, as you are aware, not trustworthy, and my remarks on this subject in the Garhwál report are equally applicable to Kumaun. Nevertheless, I perceive an approximation to truth in the general results shewn even in the columns of rates; and the revenue statistics form a very fair test whereby to measure the general condition of the several tracts composing the province. In my report I shall take care to note particularly the cause of increase and decrease of jumma in the several pattís, and to add to each explanation a geographical and general account of the localities. A map of the district will also be appended.

7. It will be seen by the Board of Revenue, that the actual net increase of jumma in Kumaun Proper (*viz.*, Rs. 1,528) is only double the sum recorded as net decrease for Garhwál, thus leaving for the whole hill part of the province a less net increment than Rs. 800. This fact of itself shews the moderation of the Government demand, when the great comparative prosperity of Kumaun Proper is considered. As the *Mañomaree* fever or plague appears to be lamentably on the increase in Garhwál, it is far from improbable that the Kumaun surplus revenue may all be required to meet the losses in the former district.

8. In conclusion, I would beg to recommend the extension of the whole settlement period for the several parganas to the year 1921 Sambat, or 1866-67 A. D. as shewn in No. V. Statement for Páli, the pargana last settled. The Kumaunis, without one word of murmur, continued to pay the quinquennial jumma last fixed by Mr. Commissioner Traill, six or seven years after the completion of that period. I have no doubt that now, too, the inhabitants of the parganas first revised will have no objection to the extension of their leases for four, three, and two years respectively beyond the 20 years.

I have, &c.,

CAMP KALADHUNGI,
KUMAUN SETTLEMENT OFFICE;
The 6th March 1846,

} (Signed) J. H. BATTEN,
Senior Assistant and Settlement Officer.

STATEMENTS IV TO VI.

General Settlement, Annual Jumma, and Jummabandi Statements of
Zillah Kumaun.

General Settlement Statement of Zillah Kumaun exhibiting the result

NAME OF PARGANAS.	NAME OF PATTIS.	Number of potahs. Number of villages.		JUMMA OF FORMER SETTLEMENTS.								JUMMA OF NEW			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.		Jumma of 1893 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.
BHOETA MAHALS.	Joohar Mulla...	11	16	Rs. 3,652	Rs. 3,815	Rs. 3,735	Rs. 712	Rs. 848	Rs. 849	Rs. 861		Rs. 852	Rs. 852	Rs. 852	Rs. 852
	Joohar Tulla ...	56	225	1,190	1,325	1,318	1,923	2,531	2,540	2,576		2,525	2,532	2,532	2,534
	Total 2 ...	67	241	4,842	5,140	5,053	2,635	3,379	3,388	3,437		3,377	3,384	3,384	3,386
	Darma ...	15	49	3,388	3,835	3,399	808	852	879	904		904	904	904	904
	Beeanse ...	6	18	874	904	875	252	273	276	291		291	291	291	291
	Chowdausi ...	1	29	263	1,031	263	165	210	210	210		210	210	210	210
	Total 3...	22	96	4,525	5,770	4,537	1,225	1,335	1,365	1,405		1,405	1,405	1,405	1,405
DANPOOR.	Danpoor Mulla	42	116	1,868	2,073	2,172	1,831	1,953	1,977	1,987		...	...	1,995	1,995
	Danpoor Tulla	63	157	1,052	1,196	1,281	1,717	2,076	2,094	2,121		...	...	2,109	2,109
	Kuteecoor Mulla	71	129	337	323	413	494	936	1,001	995		...	...	969	969
	Kuteecoor Tulla	34	71	230	245	298	390	507	504	554		...	...	564	564
	Total 4 ...	210	473	3,487	3,842	4,164	4,432	5,522	5,576	5,657		...	...	5,637	5,637
GUNGOLE.	Bel ...	99	190	409	457	501	622	796	850	894		...	33	894	894
	Buracon ...	119	224	430	469	504	728	860	930	977		...	223	1,191	1,195
	Kumscear ...	84	186	344	356	399	527	672	717	791		...	...	823	823
	Uttgaon ...	34	71	166	183	197	218	249	271	279		...	14	282	284
	Poongraon ...	45	87	471	570	519	603	701	761	779		...	...	782	786
	Total 5 ...	381	758	1,820	2,035	2,120	2,698	3,278	3,538	3,720		...	275	3,972	3,982
DHUNEAKOTE.	Dhuneakote...	22	30	1,260	1,410	1,586	1,749	1,761	1,764	1,777		...	...	1,796	1,816
	Oochakote ...	19	39	982	1,098	1,250	1,339	1,461	1,461	1,455		...	...	1,476	1,476
	Seemulkha ...	8	13	230	298	340	385	423	420	427		...	...	413	413
	Chinthan ...	14	20	245	797	885	992	1,093	1,093	1,124		...	...	1,134	1,134
	Total 4 ...	63	102	2,767	3,603	4,061	4,465	4,743	4,738	4,783		...	...	4,819	4,839

IV.

of the Settlement under the provisions of Regulation IX of 1833.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisī on total malguzarī area.	Rate of assessment per bisī on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final Jumma to 1921 St.		Goont, or religiously assigned land.	Miafī, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Puhani.	Total malguzarī area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs. A. P.	Rs. A. P.
852	852	852	852	852	1,716	...	...	877	839	...	1,716	0 7 11	0 15 6
2,534	2,534	2,534	2,534	2,534	4,213	16	...	2,436	1,744	17	4,197	0 9 8	1 0 8
3,386	3,386	3,386	3,386	3,386	5,929	16	...	3,313	2,583	17	5,913	0 9 2	1 0 4
904	904	904	904	904	5,182	...	...	3,769	1,409	4	5,182	0 2 9	0 3 10
291	291	291	291	291	1,892	...	...	1,233	659	...	1,892	0 2 5	0 3 9
210	210	210	210	210	776	...	...	330	361	85	776	0 4 3	0 10 2
1,405	1,405	1,405	1,405	1,405	7,850	...	...	5,332	2,429	89	7,850	0 2 10	0 4 2
1,995	1,995	1,995	1,995	1,995	2,856	...	...	1,753	1,040	57	2,856	0 11 2	1 2 3
2,109	2,109	2,109	2,109	2,109	3,033	...	...	2,112	893	28	3,033	0 11 2	0 15 11
969	973	973	973	973	4,719	130	...	1,934	2,605	50	4,589	0 3 5	0 8 1
564	564	564	564	564	1,537	109	4	893	816	10	1,724	0 5 3	0 10 1
5,637	5,641	5,641	5,641	5,641	12,439	239	4	6,697	5,354	145	12,196	0 7 5	0 13 6
894	895	895	895	895	3,197	69	20	1,609	1,475	24	3,108	0 4 11	0 8 11
1,195	1,195	1,195	1,195	1,195	5,320	94	69	2,371	2,732	54	5,157	0 3 9	0 8 1
826	826	826	826	826	4,131	54	13	1,999	2,049	16	4,064	0 3 3	0 6 7
287	287	287	287	287	1,329	2	...	524	784	19	1,327	0 3 6	0 8 9
786	786	786	786	786	2,325	48	...	1,239	1,023	15	2,277	0 5 6	0 10 2
3,988	3,989	3,989	3,989	3,989	16,302	267	102	7,742	8,063	128	15,933	0 4 0	0 8 3
1,816	1,816	1,816	1,816	1,816	2,775	...	232	2,501	38	4	2,543	0 11 5	0 11 7
1,476	1,476	1,476	1,476	1,476	1,373	...	...	1,272	94	7	1,373	1 1 2	1 2 6
413	413	413	413	413	379	...	...	371	6	2	379	1 5	1 1 9
1,134	1,134	1,134	1,134	1,134	1,249	...	...	1,181	66	2	1,249	14 6	0 15 4
4,839	4,839	4,839	4,839	4,839	5,776	...	232	5,325	204	15	5,544	0 13 11	0 14 6

General Settlement Statement of Zillah Kumaun, exhibiting the result of

NAME OF PARAGANA.	NAME OF PATTIS.	Number of pottahs.	Number of villages.	JUMMA OF FORMER SETTLEMENT.								JUMMA OF NEW			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.	Jumma of 1898 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.	
PHULAKOTE.	Chongaon ...	18	31	1,312	1,422	1,490	1,518	1,672	1,672	1,695	10	10	1,705	1,705	
	Mullee Dotee...	18	31	930	887	1,029	1,059	1,122	1,122	1,137	...	...	1,137	1,144
	Koseean ...	16	24	1,203	1,221	1,353	1,525	1,553	1,623	1,592	...	...	1,592	1,608
	Dhoora Phat...	25	31	1,118	1,169	1,268	1,242	1,337	1,337	1,371	...	...	1,371	1,365
	Kundar Khooa	30	39	1,761	1,825	2,051	2,131	2,235	2,235	2,245	...	...	2,245	2,220
	Total 5 ...	107	156	6,324	6,524	7,191	7,475	7,919	7,889	8,040	10	10	8,050	8,042	
SEERA.	Barbeesee ...	50	74	611	709	781	918	981	1,023	1,069	...	13	1,071	1,071	
	Malce ...	41	66	270	314	353	437	493	509	531	...	...	532	534
	Deendeehat ...	32	49	473	545	599	674	753	765	774	...	...	783	783
	Atbeesee ...	23	39	437	615	623	707	752	806	814	...	83	809	809	
	Total 4 ...	146	228	1,791	2,183	2,356	2,736	2,984	3,103	3,188	...	96	3,195	3,187	
SHORE.	Muhur ...	71	107	1,324	1,450	1,638	1,912	2,122	2,333	2,336	2	91	2,370	2,370	
	Wuldeea ...	74	86	784	994	1,119	1,338	1,494	1,604	1,6 2	...	34	1,597	1,597	
	Roul ...	29	44	166	220	270	343	389	425	458	...	11	455	457	
	Setee ...	47	63	368	393	488	617	641	683	686	...	30	690	690	
	Soun ...	39	55	490	550	616	736	844	892	851	...	...	863	863
	Khuraet ...	25	52	349	397	458	546	644	683	702	...	...	715	715
TALAOQUA ASKOTE.	Askote ...	2	709	709	858	915	996	1,095	1,095	1,174	...	...	...	1,174
KAUL KUMLEEN.	Charal ...	105	157	1,053	1,156	1,370	1,661	1,898	2,052	2,104	...	...	...	2,135
	Regrooban ...	80	138	1,039	1,112	1,242	1,350	1,652	1,783	1,798	...	...	...	1,820
	Goom Des ...	81	133	1,428	1,494	1,609	1,874	1,949	2,091	2,103	...	...	...	2,120
	Pal Beloun ...	48	61	1,263	1,355	1,479	1,650	1,872	1,985	2,046	...	...	...	2,062
	Ussee Chalsee	75	107	1,353	1,452	1,741	2,048	2,303	2,571	2,599	...	...	...	2,619
	Sooee Beesoong	47	60	581	723	790	853	1,112	1,245	1,289	...	...	...	1,279
	Seeptee Gungol	54	84	980	1,039	1,154	1,379	1,645	1,835	1,882	...	...	...	1,916
	Tulla Des. part of	49	74	1,273	1,365	1,522	1,373	1,579	1,759	1,708	...	...	...	1,712
	Total 8 ...	539	814	8,970	9,706	10,907	12,186	14,101	15,321	15,529	...	...	67	15,663

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisí on total malguzarí area.		Rate of assessment, per bisí on total cultivated area.	
Jumma of 1802 St.	Jumma of 1808 St.	Jumma of 1804 St.	Jumma of 1805 St.	Jumma of 1806 St. Final Jumma to 1821 St.		Goont, or religiously assigned land.	Meaffi or land rent-free to individuals.	Cultivated.	Culturable waste, exclusive of unmeasured rock and forest.	Huq Puthance.	Total malguzarí area.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Rs. 1,705	Rs. 1,705	Rs. 1,705	Rs. 1,705	Rs. 1,705	Rs. 2,155	...	...	2,052	89	14	2,155	0 13 7	0 13 3		
1,144	1,144	1,144	1,144	1,144	1,891	...	...	1,864	13	14	1,891	0 9 10	0 9 8		
1,608	1,608	1,608	1,608	1,608	2,858	...	...	3,633	203	22	3,858	0 6 8	0 7 1		
1,365	1,365	1,365	1,365	1,365	2,209	...	...	2,055	142	13	2,209	0 9 10	0 10 7		
2,220	2,220	2,220	2,220	2,220	3,056	...	...	2,936	111	9	3,056	0 11 7	0 12 1		
8,042	8,042	8,042	8,042	8,042	13,169	...	...	12,540	558	71	13,169	0 9 9	0 10 3		
1,071	1,071	1,071	1,071	1,071	4,007	20	...	2,519	1,435	33	3,987	0 4 4	0 6 10		
534	534	534	534	534	3,318	22	...	1,831	1,468	7	3,296	0 2 7	0 4 8		
783	783	783	783	783	3,019	122	...	2,289	1,201	4	3,494	0 3 7	0 5 6		
809	809	809	809	809	2,625	73	...	1,760	790	2	2,552	0 5 1	0 7 4		
3,197	3,197	3,197	3,197	3,197	13,566	237	...	8,399	4,884	46	13,329	0 3 10	0 6 1		
2,372	2,372	2,372	2,372	2,372	7,331	71	...	5,267	2,473	20	7,760	0 4 11	0 7 2		
1,599	1,599	1,599	1,599	1,599	4,784	39	...	3,177	1,562	6	4,745	0 5 5	0 8 1		
457	457	457	457	457	2,581	67	...	1,445	1,067	2	2,514	0 2 11	0 5 1		
690	690	690	690	690	3,052	57	...	1,716	1,273	6	2,995	0 3 8	0 6 5		
863	863	863	863	863	2,941	...	...	1,980	957	4	2,941	0 4 8	0 7 0		
719	719	719	719	719	2,537	30	...	1,745	781	1	2,527	0 4 7	0 6 7		
6,700	6,700	6,700	6,700	6,700	23,746	264	...	15,330	8,113	39	23,482	0 4 7	0 7 0		
1,174	1,174	1,174	1,174	1,174	1,464	...	...	853	611	...	1,464	0 12 10	1 6 0		
2,135	2,135	2,315	2,135	2,135	4,861	64	22	3,371	904	...	4,775	0 7 3	0 8 10		
1,820	1,820	1,820	1,820	1,820	6,906	140	...	4,321	2,445	...	6,766	0 4 4	0 6 9		
2,120	2,120	2,120	2,120	2,120	3,910	...	...	3,054	856	...	3,910	0 8 8	0 11 1		
2,062	2,062	2,062	2,062	2,062	5,305	...	...	4,179	1,126	...	5,305	0 6 3	0 7 11		
2,619	2,619	2,619	2,619	2,619	6,172	38	...	4,900	1,222	13	6,134	0 6 10	0 8 7		
1,279	1,279	1,279	1,279	1,279	2,756	9	...	2,318	428	3	2,747	0 7 5	0 8 10		
1,916	1,916	1,916	1,916	1,916	5,805	...	...	4,299	1,006	...	5,305	0 5 9	0 7 2		
1,712	1,712	1,714	1,716	1,716	6,581	22	...	5,139	1,420	...	6,559	0 4 2	0 5 4		
15,663	15,663	15,665	15,667	15,667	41,796	273	22	32,079	9,407	15	41,501	0 6 0	0 7 0		

General Settlement Statement of Zillah Kumaun exhibiting the result of

NAME OF PARGANAS.	NAME OF PATTIS.	Number of pottals.	Number of villages.	JUMMA OF FORMER SETTLEMENTS.								JUMMA OF NEW			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.		Jumma of 1898 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
DHEANEROW PAHAR.	Mullee Row ...	48	91	1,967	2,049	2,319	2,703	2,855	2,999	3,055		...	...	...	3,090
	Tullee Row ...	41	56	1,319	1,456	1,666	1,879	1,962	2,090	2,131		...	...	...	2,173
	Chowbynsee, part of	11	35	815	815	917	874	943	958	942		...	...	...	949
	Total 3 ...	100	182	4,101	4,320	4,902	5,456	5,768	6,047	6,128		...	...	...	6,212
RANGURH.	Ramgurh ...	5	16	636	637	702	821	783	783	792		...	...	...	792
	Augur ...	15	20	1,308	1,309	1,555	1,148	1,076	1,103	1,070		...	...	...	1,072
	Total 2 ...	20	36	1,944	1,946	2,317	1,969	1,859	1,886	1,862		...	...	...	1,864
CHOUGURKHA.	Salum ...	69	128	1,997	2,094	2,553	2,898	3,190	3,100	3,232		...	...	...	3,338
	Lukhunpoor ...	82	127	1,221	1,252	1,243	1,722	1,976	1,994	2,021		...	...	...	2,078
	Reetagarh ...	19	32	74	198	259	406	425	425	431		...	...	...	444
	Rungor ...	60	101	459	565	623	1,070	1,260	1,260	1,269		...	...	...	1,305
	Daroon ...	27	48	269	258	313	409	600	600	607		...	...	...	604
	Khurhee ...	35	66	98	118	132	212	263	267	308		...	...	...	341
	Total 6 ...	292	502	4,118	4,515	5,123	6,817	7,714	7,736	7,888		...	...	...	8,110
KOTA CHUKATA.	Pahar Chukata	48	83	1,715	1,625	1,741	2,024	2,231	2,527	2,595		...	...	...	2,620
KOTA.	Pahar Kota ...	55	76	2,183	2,367	2,436	1,962	1,986		2,317		...	...	...	2,385

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisi on total malguzari area.	Rate of assessment per bisi on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Goont, or religiously assigned land.	Maaffi, or rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Puthani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs. A. P.	Rs. A. P.
3,000	3,090	3,090	3,090	3,000	4,238	6	...	3,805	423	4	4,232	0 10 5	0 12 9
2,173	2,173	2,173	2,173	2,173	3,353	10	...	2,531	812	...	3,343	0 11 8	0 12 11
949	949	949	949	949	1,859	...	...	1,447	412	...	1,059	0 8 2	0 10 6
6,212	6,212	6,212	6,212	6,212	9,450	16	...	7,783	1,647	4	9,434	0 10 6	0 12 9
792	792	792	792	792	801	...	...	697	104	...	801	0 15 9	1 2 2
1,072	1,072	1,072	1,072	1,072	716	...	...	605	105	6	716	1 7 11	1 12 4
1,864	1,864	1,864	1,864	1,864	1,517	...	...	1,302	209	6	1,517	1 3 8	1 6 10
3,338	3,338	3,338	3,338	3,338	4,426	40	10	3,844	477	55	4,376	0 12 2	0 13 11
2,078	2,078	2,078	2,078	2,078	4,931	49	27	3,929	865	61	4,855	0 6 10	0 8 6
444	444	444	444	444	1,914	105	...	1,025	778	6	1,809	0 3 11	0 5 10
1,305	1,305	1,305	1,305	1,305	4,794	131	...	3,320	1,310	24	4,663	0 4 6	0 6 3
604	604	604	604	604	2,911	25	...	2,349	532	5	2,886	0 3 4	0 4 1
341	341	341	341	341	2,238	74	...	1,416	746	2	2,164	0 2 6	0 3 10
8,110	8,110	8,110	8,110	8,110	21,214	424	37	15,883	4,717	153	20,753	0 6 3	0 8 2
2,620	2,620	2,620	2,620	2,620	2,828	...	...	2,620	160	48	2,828	0 14 10	1 0 0
2,295	2,295	2,295	2,295	2,295	2,591	...	...	2,154	382	55	2,591	0 13 11	1 0 9

General Settlement Statement of Zillah Kumaun exhibiting the result of

NAME OF PARGANAS.	NAME OF PATTIS.	Number of potahs.	Number of villages.	JUMMA OF FORMER SETTLEMENT.							JUMMA OF NEW 20			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.	Jumma of 1898 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
BARAMUNDEL.	Borarrow ...	101	125	1,674	1,991	2,131	3,121	3,674	3,674	3,756	...	...	...	...
	Mulla Seeoondra	30	40	542	608	662	1,001	1,195	1,195	1,212	...	...	...	...
	Tulla Seeoondra	84	118	1,235	1,319	1,436	1,798	2,342	2,350	2,517	...	...	...	...
	Mulla Teekhoum	38	47	467	621	634	1,034	1,255	1,285	1,302	...	...	...	...
	Tulla Teekhoum	43	58	1,009	1,090	1,229	1,466	1,610	1,615	1,647	...	...	...	...
	Utageoolee ...	63	74	1,478	1,726	1,846	2,613	2,773	2,771	2,806	...	...	...	...
	Reeoonee ...	8	16	345	290	321	373	372	372	377	...	...	...	...
	Docarsoun ...	7	15	225	203	240	236	245	248	243	...	...	...	...
	Oocheeoore ...	64	80	698	777	887	1,077	1,281	1,281	1,331	...	...	...	...
	Beesoudh ...	36	48	724	732	833	965	1,006	1,025	1,073	...	...	...	...
	Khas Peirja ...	5	5	75	80	90	104	136	136	144	...	...	...	...
	Kyarow ...	27	39	828	782	876	1,256	1,425	1,429	1,446	...	...	...	...
	Total ...	506	665	9,300	10,219	11,194	15,044	17,344	17,381	17,854	...	...	...	...
PAUL.	Mulla Dora ...	43	82	1,309	1,310	1,842	2,356	2,356	2,356	2,393	...	...	...	...
	Tulla Dora ...	67	108	1,939	2,023	2,497	2,986	3,054	3,054	3,143	...	...	...	...
	Genwar ...	75	120	2,697	2,492	2,964	4,055	4,220	4,244	4,331	...	...	...	...
	Mulla ...	46	83	2,974	2,912	3,429	4,070	4,198	4,198	4,230	...	...	...	...
	Chowkat ...													
	Tulla ...	27	105	3,032	2,946	3,499	4,112	4,196	4,196	4,245	...	...	...	...
	Chowkat ...													
	Kuklasoun ...	49	118	1,505	1,608	1,922	2,457	2,768	2,768	2,819	...	...	...	...
	Nyeau ...	59	106	2,210	2,358	2,856	3,555	3,519	3,524	3,553	...	...	...	...
	Seelour ...	71	120	2,161	2,166	2,947	3,256	3,694	3,694	3,734	...	...	...	...
	Salt ...	70	215	3,066	3,107	3,637	4,399	4,592	4,605	4,691	...	...	...	...
	Total 9 ...	507	1057	20,902	20,911	25,593	31,246	32,597	32,639	33,139	...	...	...	...
	Total of Pattis 76 ...	3350	5985	82,979	89,568	99,199	1,08,68	1,19,989	1,23,164	1,25,331	4,794	5,336	37,219	75,108

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisf on total malguzari area.	Rate of assessment per bisf on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Goont, or religiously assigned land.	Mactfi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Padhami.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs. A. P.	Rs. A. P.
3,813	3,813	3,813	3,813	3,813	5,870	249	54	5,115	442	10	5,567	0 10 11	0 11 11
1,227	1,227	1,227	1,227	1,227	1,264	9	43	1,061	150	1	1,212	1 0 2	1 2 6
2,585	2,585	2,585	2,585	2,585	3,584	48	11	3,304	197	24	3,525	0 11 9	0 12 6
1,308	1,308	1,308	1,308	1,308	2,119	29	...	2,008	76	6	2,090	0 10 0	0 10 5
1,661	1,661	1,661	1,661	1,661	1,045	15	...	982	34	14	1,030	1 9 10	1 11 1
2,829	2,829	2,829	2,829	2,829	1,904	11	3	1,826	50	8	1,890	1 7 11	1 8 9
388	388	388	388	388	198	...	...	174	23	1	198	1 15 5	2 3 8
254	254	254	254	254	174	...	...	153	15	6	174	1 7 4	1 10 7
1,360	1,360	1,360	1,360	1,360	1,203	16	6	1,105	65	11	1,181	1 2 5	1 3 8
1,079	1,079	1,079	1,079	1,079	766	2	4	692	62	6	760	1 6 9	1 8 11
155	155	155	155	155	174	...	...	161	12	1	174	0 14 3	0 15 5
1,513	1,513	1,513	1,513	1,513	1,241	3	13	1,151	65	9	1,225	1 3 9	1 5 0
18,172	18,172	18,172	18,172	18,172	19,542	382	134	17,732	1,197	97	19,026	0 15 3	1 0 11
2,445	2,445	2,445	2,445	2,445	2,440	22	...	2,237	146	35	2,418	1 0 2	1 1 6
3,213	3,213	3,213	3,213	3,213	3,132	3	...	2,921	109	99	3,129	1 0 5	1 1 7
4,514	4,514	4,514	4,514	4,514	5,102	8	...	4,011	345	198	5,154	0 14 0	0 15 8
4,266	4,266	4,266	4,266	4,266	3,967	34	...	3,046	143	144	3,933	1 1 4	1 2 9
4,315	4,315	4,315	4,315	4,315	3,406	1	...	3,060	176	169	3,405	1 4 3	1 6 7
2,840	2,840	2,840	2,840	2,840	2,645	...	...	2,351	222	69	2,645	1 1 3	1 3 4
3,575	3,575	3,575	3,575	3,575	2,599	11	...	2,372	197	19	2,589	1 6 1	1 8 1
3,758	3,758	3,758	3,758	3,758	3,030	9	...	2,720	253	48	3,021	1 3 11	1 6 1
4,864	4,864	4,864	4,864	4,864	4,323	23	...	3,907	274	119	4,300	1 2 1	1 3 11
33,799	33,799	33,799	33,799	33,799	30,704	111	...	27,828	1,865	900	30,593	1 1 8	1 3 5
1,27,103	1,27,108	1,27,110	1,27,110	1,27,112	220,883	2,229	531	172,912	52,383	1,828	227,123	0 8 11	0 11 9

General Settlement Statement of Zillah Kumaun exhibiting the result of

NAME OF PARGANAS.	NAME OF PATTIS.	Number of pottahs.	Number of villages.	JUMMA OF FORMER SETTLEMENTS.							JUMMA OF NEW 20			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.	Jumma of 1898 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.

NUMBER OF TEA NURSERIES

Baramundel	2	3	Rs. ...	Rs. 3	Rs. 11	Rs. 6	Rs. 5	Rs. 7	Rs. 23	Rs. ...	Rs. ...	Tea Nur-
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WASTE

Johar ...	2	7	Rs. ...	Rs. ...	Rs. ...	Rs. 1	Rs. ...	Rs. 4	Rs. 16	Rs. ...	Rs. ...	Rs. ...	do.
Danpoor ...	5	13	22	23	30	32	55	50	54	do.
Gungoolee...	17	55	12	13	14	11	18	42	86	...	...	...	do.
Phuldakote	1	1	...	...	...	...	...	...	4	...	...	...	do.
Sor ...	5	9	11	11	13	22	20	18	31	...	...	...	do.
Sira ...	2	3	14	15	16	17	17	17	19	...	...	...	do.
Kali Ku- maun ... }	1	1	...	...	...	...	...	...	4	...	...	...	do.
Chowgurkha	4	6	4	7	14	16	5	6	16	...	...	...	do.
Total waste	37	95	63	69	87	99	115	137	230	...	...	...	do.
Total of waste vil- lages with Tea Nur- series ... }	39	98	63	72	98	105	120	144	253	...	...	...	...
Grand to- tal 76 ... }	3,389	6,083	83,042	89,640	99,297	1,08,963	1,20,109	1,23,308	1,25,534	4,794	5,336	37,219	75,108

IV,—*continued.**the Settlement under the provisions of Regulation IX of 1833,—continued.*

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisí on total malguzari area.	Rate of assessment per bisí on total cultivated area.
Junma of 1903 St.	Junma of 1908 St.	Junma of 1904 St.	Junma of 1906 St.	Junma of 1906 St. Final junma to 1921 St.		Goant, or religiously assigned land.	Masafi, or rent-free land to individuals.	Cultivated.	Culturable waste, exclusive of unmeasured rock and forest.	Haq Puthani.	Total malguzari area.		

APPROPRIATED BY GOVERNMENT.

Series.	Rs.	Rs.	Rs.	Rs.	26	26	26	Rs.	Rs.
...

VILLAGES.

do.	Rs.	Rs.	Rs.	Rs.	158	...	...	...	158	...	158	Rs.	Rs.
do.	212	1	...	...	211	...	211	...	...
do.	793	...	...	...	793	...	793	...	...
do.	inundated		...	...	...	...	...	...	...
do.	260	...	...	...	260	...	260	...	...
do.	156	...	...	...	156	...	156	...	...
do.	18	...	...	...	18	...	18	...	...
do.	206	...	...	...	206	...	206	...	...
do.	1,803	1	...	...	1,802	...	1,802	...	...
...	1,829	1	...	26	1,802	...	1,828	...	...
1,27,103	1,27,108	1,27,110	1,27,110	1,27,112	2,31,712	2,230	531	1,72,938	54,185	1,828	223,951	...	...

IV,—*continued.**the Settlement under the provisions of Regulation IX of 1833,—continued.*

SETTLEMENT EXTENDING TO YEARS.					Total area in bāsis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bāsi on total malguzari area.	Rate of assessment per bāsi on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Groat, or religiously assigned land.	Maaff, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Hug Pudhani.	Total malguzari area.		

ASSIGNED RENT-FREE LANDS.

Rs.	Rs.	Rs.	Rs.	Rs.									
...	6	6	...	...	...	...	...	...	...
...	30	30	...	...	...	...	...	...	...
...	61	61	...	...	...	...	...	...	...
...	1,183	1,183	...	...	...	...	...	...	...
...	1,274	1,274	...	...	...	...	...	...	...
...	181	181	...	...	...	...	...	...	...
...	144	144	...	...	...	...	...	...	...
...	242	242	...	...	...	...	...	...	...
...	75	75	...	...	...	...	...	...	...
...	4	4	...	...	...	...	...	...	...
...	646	646	...	...	...	...	...	...	...
...	132	132	...	...	...	...	...	...	...
...	257	257	...	...	...	...	...	...	...
...	75	75	...	...	...	...	...	...	...
...	55	55	...	...	...	...	...	...	...
...	387	387	...	...	...	...	...	...	...

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisai exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisai on total malguzari area.	Rate of assessment per bisai on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Goont, or religiously assigned land.	Masafi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Puthani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	104	104	...	...	...	...	...	...	...
...	111	111	...	...	...	...	...	...	...
...	215	215	...	...	...	...	...	...	...
...	46	46	...	...	...	...	...	...	...
...	30	30	...	...	...	...	...	...	...
...	47	47	...	...	...	...	...	...	...
...	125	125	...	...	...	...	...	...	...
...	549	549	...	...	...	...	...	...	...
...	27	27	...	...	...	...	...	...	...
...	925	925	...	...	...	...	...	...	...
...	532	532	...	...	...	...	...	...	...
...	2,281	2,281	...	...	...	...	...	...	...
...	8	8	...	...	...	...	...	...	...
...	7	7	...	...	...	...	...	...	...
...	44	44	...	...	...	...	...	...	...

General Settlement Statement of Zillah Kumaun exhibiting the result of

NAME OF PARGANAS.	NAME OF PATTIS.	Number of pottahs.	Number of villages.	JUMMA OF FORMER SETTLEMENTS.								JUMMA OF NEW			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.	Settlement of 1900 St.	Settlement of 1901 St.	20		
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
CHOWKURRA	Salem ...	...	3	...	...	...	...	...	...	...	...	...	...	...	...
	Lukhunpore ...	...	4	...	...	...	...	...	...	...	...	...	...	...	...
	Daroon ...	...	21	...	...	...	...	...	...	...	...	...	...	...	...
	Rungor ...	...	7	...	...	...	...	...	...	...	...	...	...	...	...
	Reetagar ...	...	11	...	...	...	...	...	...	...	...	...	...	...	...
	Khurhei ...	...	4	...	...	...	...	...	...	...	...	...	...	...	...
	Total 6 ...	...	50	...	...	...	...	...	...	...	...	...	...	...	...
BARAUNDEL.	Bararow ...	...	10	...	...	...	...	...	...	...	...	...	...	...	...
	Mulla Seeondra ...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	Tulla Seeondra ...	...	5	...	...	...	...	...	...	...	...	...	...	...	...
	Mulla Teekhoon ...	...	3	...	...	...	...	...	...	...	...	...	...	...	...
	Tulla Teekhoon ...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	Uttagoolee ...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	Beesoondh ...	...	3	...	...	...	...	...	...	...	...	...	...	...	...
	Kywarow ...	...	3	...	...	...	...	...	...	...	...	...	...	...	...
	Total 8 ...	...	29	...	...	...	...	...	...	...	...	...	...	...	...
PALI.	Mulla Dora ...	...	4	...	...	...	...	...	...	...	...	...	...	...	...
	Tulla Dora ...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	Genwar ...	...	6	...	...	...	...	...	...	...	...	...	...	...	...
	Mulla Chonkot ...	...	5	...	...	...	...	...	...	...	...	...	...	...	...
	Nyeau ...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	Sult ...	...	4	...	...	...	...	...	...	...	...	...	...	...	...
	Total 6 ...	...	22	...	...	...	...	...	...	...	...	...	...	...	...
KOTOW- LEE.	Kotowlee ...	...	60	In Suda Burt to Buddri nath								...	...	...	...

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisid on total malguzari area.	Rate of assessment per bisid on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Goont, or religiously assigned land.	Maafi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Puthani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	50	50	...	...	...	...	...	...	...
...	107	107	...	...	...	...	...	...	...
...	469	469	...	...	...	...	...	...	...
...	354	354	...	...	...	...	...	...	...
...	149	149	...	...	...	...	...	...	...
...	41	41	...	...	...	...	...	...	...
...	1,170	1,170	...	...	...	...	...	...	...
...	207	207	...	...	...	...	...	...	...
...	4	4	...	...	...	...	...	...	...
...	161	161	...	...	...	...	...	...	...
...	21	21	...	...	...	...	...	...	...
...	23	23	...	...	...	...	...	...	...
...	36	36	...	...	...	...	...	...	...
...	21	21	...	...	...	...	...	...	...
...	94	94	...	...	...	...	...	...	...
...	567	567	...	...	...	...	...	...	...
...	130	130	...	...	...	...	...	...	...
...	52	52	...	...	...	...	...	...	...
...	123	123	...	...	...	...	...	...	...
...	232	232	...	...	...	...	...	...	...
...	41	41	...	...	...	...	...	...	...
...	146	146	...	...	...	...	...	...	...
...	724	724	...	...	...	...	...	...	...
...	1,544	1,544	...	...	...	...	...	...	...

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bisi on total malguzari area.	Rate of assessment per bisi on total cultivated area.
Junma of 1902 St.	Junma of 1903 St.	Junma of 1904 St.	Junma of 1905 St.	Junma of 1906 St. Final junma of 1921 St.		Geomt. or religiously assigned land.	Masafi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Huq Padhani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	2,220	2,220	...	...	...	...	...	...	...
...	11,225	11,225	...	...	...	...	...	...	...
FREE BY INDIVIDUALS.													
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	170	...	170	...	...	...	...	...	...
...	34	...	34	...	...	...	...	...	...
...	482	...	482	...	...	...	...	...	...
...	60	...	60	...	...	...	...	...	...
...	55	...	55	...	...	...	...	...	...
...	62	...	62	...	...	...	...	...	...
...	177	...	177	...	...	...	...	...	...

General Settlement Statement of Zillah Kumaon exhibiting the result of

[illegible]

IV,—continued.

the Settlement under the provisions of Regulation IX of 1833,—continued.

SETTLEMENT EXTENDING TO YEARS.					Total area in bisis exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS		MALGUZARI LAND IN BISIS.				Rate of assessment per bis on total malguzari area.	Rate of assessment per bis on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Goont, or religiously assigned land.	Masaffi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Hug Puthani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	344	...	344	...	...	...	...	...	...
...	159	...	159	...	...	...	...	...	...
...	42	...	42	...	...	...	...	...	...
...	48	...	48	...	...	...	...	...	...
...	249	...	249	...	...	...	...	...	...
...	13	...	13	...	...	...	...	...	...
...	96	...	96	...	...	...	...	...	...
...	109	...	109	...	...	...	...	...	...
...	23	...	23	...	...	...	...	...	...
...	161	...	161	...	...	...	...	...	...
...	184	...	184	...	...	...	...	...	...
...	185	...	185	...	...	...	...	...	...
...	89	...	89	...	...	...	...	...	...
...	150	...	150	...	...	...	...	...	...
...	57	...	57	...	...	...	...	...	...
...	55	...	55	...	...	...	...	...	...
...	35	...	35	...	...	...	...	...	...
...	27	...	27	...	...	...	...	...	...
...	598	...	598	...	...	...	...	...	...

General Settlement Statement of Zillah Kumaun exhibiting the result of

NAME OF PARGANAS.	NAME OF PATTIS.	Number of pottahs.	Number of villages.	JUMMA OF FORMER SETTLEMENTS.								JUMMA OF NEW 20			
				Settlement of 1872 St.	Settlement of 1873 St.	Settlement of 1874 St.	Settlement of 1877 St.	Settlement of 1880 St.	Settlement of 1885 St.	Settlement of 1890 St.	Jumma of 1891 St.	Jumma of 1899 St.	Jumma of 1900 St.	Jumma of 1901 St.	
PAUL.	Mulla Dora ...	...	1	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...	Rs. ...
	Seelour ...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	Total 2 ...	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	Total Maaffi ...	...	93	...	...	...	...	...	...	...	...	...	...	...	...
	Total of Goont and Maaffi ...	...	437	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL PARGANAS 19.	Grand total of Pattis 78 ...	3,389	6,520	...	...	...	...	...	...	...	...	...	...	...	...

KUMAUN SETTLEMENT OFFICE,

The 1st March 1846.

IV,—concluded.

the Settlement under the provisions of Regulation IX of 1833,—concluded.

SETTLEMENT EXTENDING TO YEARS.					Total area in bds exclusive of unmeasured waste.	UNASSESSED LAND IN BISIS.		MALGUZARI LAND IN BISIS.				Rate of assessment per bds on total malguzari area.	Rate of assessment per bds on total cultivated area.
Jumma of 1902 St.	Jumma of 1903 St.	Jumma of 1904 St.	Jumma of 1905 St.	Jumma of 1906 St. Final jumma to 1921 St.		Gout, or religiously assigned land.	Maafi, or land rent-free to individuals.	Cultivated.	Culturable waste exclusive of unmeasured rock and forest.	Itug Puthani.	Total malguzari area.		
Rs.	Rs.	Rs.	Rs.	Rs.								Rs.	Rs.
...	23	...	23	...	...	...	...	...	...
...	12	...	12	...	...	...	...	...	...
...	35	...	35	...	...	...	...	...	...
...	2,382	...	2,382	...	...	...	...	...	...
...	13,607	11,225	2,382	...	...	...	...	...	...
...	245,319	13,455	2,913	172,938	54,185	1,828	228,951	...	...

J. H. BATTEN,

Settlement Officer.

PARGANAS.	Number of patts.	Number of potahs.	Number of villages.	Jumma of the last year of the expired settlement.	PROPOSED						
					1898 Sambat, 1841-42 A. D.	1899 Sambat, 1842-43 A. D.	1900 Sambat, 1843-44 A. D.	1901 Sambat, 1844-45 A. D.	1902 Sambat, 1845-46 A. D.	1903 Sambat, 1846-47 A. D.	1904 Sambat, 1847-48 A. D.
Johar ...	2	67	241	Rs. 3,453	Rs. 3,377	Rs. 3,384	Rs. 3,384	Rs. 3,386	Rs. 3,386	Rs. 3,386	Rs. 3,386
Darma ...	3	22	96	Rs. 1,405	Rs. 1,405	Rs. 1,405	Rs. 1,405	Rs. 1,405	Rs. 1,405	Rs. 1,405	Rs. 1,405
Total 2 ...	5	89	337	Rs. 4,858	Rs. 4,782	Rs. 4,789	Rs. 4,789	Rs. 4,791	Rs. 4,791	Rs. 4,791	Rs. 4,791
PARGANAS.	Number of patts.	Number of potahs.	Number of villages.	Jumma of the last year of the expired settlement.	1900 Sambat, 1843-44 A. D.	1901 Sambat.	1902 Sambat.	1903 Sambat.	1904 Sambat.	1905 Sambat.	1906 Sambat.
Danpoor ...	4	210	473	Rs. 5,711	Rs. 5,637	Rs. 5,637	Rs. 5,637	Rs. 5,641	Rs. 5,641	Rs. 5,641	Rs. 5,641
Gungoollee ...	5	381	758	Rs. 3,806	Rs. 3,972	Rs. 3,982	Rs. 3,988	Rs. 3,989	Rs. 3,989	Rs. 3,989	Rs. 3,989
Dhunnesakote ...	4	63	102	Rs. 4,783	Rs. 4,819	Rs. 4,839	Rs. 4,839	Rs. 4,839	Rs. 4,839	Rs. 4,839	Rs. 4,839
Phuldakote ...	5	107	156	Rs. 8,044	Rs. 8,050	Rs. 8,042	Rs. 8,042	Rs. 8,042	Rs. 8,042	Rs. 8,042	Rs. 8,042
Seera ...	4	146	228	Rs. 3,207	Rs. 3,195	Rs. 3,197	Rs. 3,197	Rs. 3,197	Rs. 3,197	Rs. 3,197	Rs. 3,197
Shor ...	6	285	407	Rs. 6,686	Rs. 6,690	Rs. 6,692	Rs. 6,700	Rs. 6,700	Rs. 6,700	Rs. 6,700	Rs. 6,700
Total 6 ...	28	1,192	2,124	Rs. 32,217	Rs. 32,363	Rs. 32,399	Rs. 32,403	Rs. 32,408	Rs. 32,408	Rs. 32,408	Rs. 32,408

Annual Jumma State

PARGANAS.	Number of patts.	Number of pottas.	Number of villages.	Jumma of the last year of the expired settlement.	1901 Sambat, 1844-45 A. D.	1902 Sambat.	1903 Sambat.	1904 Sambat.	1905 Sambat.	1906 Sambat.	1907 Sambat.
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Talooqua Uskote	1	2	109	1,174	1,174	1,174	1,174	1,174	1,174	1,174	1,174
Káli Kumaun ...	8	539	814	15,533	15,663	15,663	15,663	15,665	15,665	15,667	15,667
Dhecanecerow ...	3	100	182	6,128	6,212	6,212	6,212	6,212	6,212	6,212	6,212
Ramgurh ...	2	20	36	1,862	1,864	1,864	1,864	1,864	1,864	1,864	1,864
Chougur-kha ...	6	292	502	7,884	8,110	8,110	8,110	8,110	8,110	8,110	8,110
Chawkata Mulla...	1	48	83	2,595	2,620	2,620	2,620	2,620	2,620	2,620	2,620
Kota Mulla ...	1	55	76	2,317	2,285	2,295	2,295	2,295	2,295	2,295	2,295
Total 7 ...	22	1,056	1,802	37,493	37,928	37,938	37,938	37,940	37,940	37,942	37,942
PARGANAS.	Number of patts.	Number of pottas.	Number of villages.	Jumma of the last year of the expired settlement.	1902 Sambat, 1845-46 A. D.	1903 Sambat.	1904 Sambat.	1905 Sambat.	1906 Sambat.	1907 Sambat.	1908 Sambat.
				Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Baramundel ...	12	506	665	17,877	18,172	18,172	18,172	18,172	18,172	18,172	18,172
Pali ...	9	507	1,057	33,139	33,799	33,799	33,799	33,799	33,799	33,799	33,799
Total 2 ...	21	1,013	1,722	51,016	51,971	51,977	51,971	51,971	51,971	51,971	51,971

KUMAUN SETTLEMENT OFFICE, }
The 1st March 1846. }

V,—concluded.

ment of Zillah Kumaun,—concluded.

1908 Sambat.	1909 Sambat.	1910 Sambat.	1911 Sambat.	1912 Sambat.	1913 Sambat.	1914 Sambat.	1915 Sambat.	1916 Sambat.	1917 Sambat.	1918 Sambat.	1919 Sambat.	1920 Sambat.
Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174	Rs. 1,174
15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667	15,667
6,212	6,212	6,212	6,212	6,212	6,222	6,212	6,212	6,212	6,212	6,212	6,212	6,212
1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864	1,864
8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110	8,110
2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620	2,620
2,295	2,295	2,295	2,295	2,295	2,295	2,295	2,295	2,295	2,285	2,295	2,295	2,295
37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942	37,942
1909 Sambat.	1910 Sambat.	1911 Sambat.	1912 Sambat.	1913 Sambat.	1914 Sambat.	1915 Sambat.	1916 Sambat.	1917 Sambat.	1918 Sambat.	1919 Sambat.	1920 Sambat.	1921 Sambat 1864-65 A. D.
Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172	Rs. 18,172
33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799	33,799
51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971	51,971

J. H. BATTEN,
Settlement Officer.

Jummabandí of Zillah Kumaun, shewing the Distribu

No.	NAME OF PARGANAS.	NAME OF PATTIS.	Total number of villages settled.	Number of pottahs.	Former jumma.
1	Baramundel	Beesowdh 48 Borarow 125 Doarsoun 15 Khas Purja 5 Kyrarow 39 Oocheeor 80 Reeoonee 16 Mulla Seeoondra 40 Tulla Seeoondra 118 Mulla Teekhoon 47 Tulla Teekhoon 58 Utagoolee 74 Total 12	48 125 15 5 39 80 16 40 118 47 58 74 665	36 101 7 5 27 64 8 30 84 33 43 63 506	1,073 3,756 243 144 1,446 1,331 377 1,212 2,540 1,302 1,647 2,806 17,877
2	Chukhata (hilly part of)	Pabar Chukhata	83	48	2,595
3	Chongurgkha	Dâroon 48 Khurhei 66 Lukhunpoor 127 Reetaghurh 32 Rungor 101 Salum 128 Total 6	48 66 127 32 101 128 502	27 35 82 19 60 69 292	607 308 2,024 431 1,282 3,232 7,884
4	Danpoor	Danpoor Mulla 116 Danpoor Tulla 157 Kuteeoar Mulla 129 Kuteeoar Tulla 71 Total 4	116 157 129 71 473	42 63 71 34 210	1,987 2,134 1,020 570 5,711
5	Darma	Beeanse 18 Choudausi 29 Darma 49 Total 3	18 29 49 96	6 1 15 22	291 210 904 1,405

VI.

tion of Increase and Decrease at the Revised Settlement.

Highest jumma of new settlement.	DECREASE.			INCREASE.			REMARKS.
	On account of waste villages.	On account of decreased jumma.	Total Decrease.	On account of nia-abad lands.	On account of increased jumma.	Total Increase.	
1,079	0	7	7	0	13	13	
3,813	0	21	21	0	78	78	
254	0	0	0	0	11	11	
155	0	0	0	0	11	11	
1,513	0	3	3	0	70	70	
1,360	0	9	9	0	38	38	
388	0	0	0	0	11	11	
1,227	0	1	1	0	16	16	23 rupees decrease on account of Tea Nursery.
2,585	0	33	33	0	78	78	
1,308	0	0	0	0	6	6	
1,661	0	1	1	0	15	15	
2,829	0	16	16	0	39	39	
18,172	0	91	91	0	386	386	Actual increase 295 rupees.
2,620	0	16	16	14	27	41	Actual increase 25 rupees.
604	0	11	11	0	8	8	
341	0	1	1	0	34	34	
2,078	3	6	9	1	62	63	
444	0	12	12	0	25	25	
1,305	13	11	24	3	44	47	
3,338	0	7	7	0	113	113	
8,110	16	48	64	4	286	290	Actual increase 226 rupees
1,995	0	18	18	13	13	26	
2,109	13	38	51	0	26	26	
973	25	47	72	17	8	25	
564	16	14	30	2	22	24	
5,641	54	117	171	32	69	101	Actual decrease 70 rupees.
291	0	0	0	0	0	0	
210	0	0	0	0	0	0	
904	0	12	12	0	12	12	
1,405	0	12	12	0	12	12	No change.

Jummabandí of Zillah Kumaun shewing the distribu

No.	NAME OF PARGANAS.	NAME OF PATTIS.	Total number of villages settled.	Number of pottals.	Former jumma.
6	Dhunneeakote	Chouthan	20	14	1,224
		Dhunneeakote	30	22	1,777
		Oochakote	39	19	1,455
		Seemulkha	13	8	427
		Total 4	102	63	4,783
7	Dheeanerow	Chowbynse (hilly part of)	35	11	942
		Mullee Row	91	48	3,055
		Tullee Row	56	41	2,131
		Total 3	182	100	6,128
8	Gungoollee	Bel	190	99	908
		Buraon	224	119	1,011
		Kumceear	186	84	803
		Poongraon	87	45	787
		Uttgaon	71	34	297
		Total 5	758	381	3,806
9	Joohar	Mulla Joohar	16	11	867
		Tulla Joohar	225	56	2,586
		Total 2	241	67	3,453
10	Kali Kumaun	Charal	157	105	2,104
		Goom Des	133	81	2,103
		Pal Belaun	61	48	2,046
		Regroobân	138	80	1,798
		Seetee Gungol	84	54	1,882
		Sooe Besoong	60	47	1,293
		Tulla Des (hilly part of)	74	49	1,708
		Ussee Châlsee	107	75	2,599
		Total 8	814	539	15,533
11	Kota (hilly part of)	Pahar Kota	76	55	2,317

VI,—continued.

tion of Increase and Decrease at the Revised Settlement,—continued.

Highest jumma of new settlement.	DECREASE.			INCREASE.			REMARKS.
	On account of waste villages.	On account of decreased jumma.	Total decrease.	On account of nia-abad lands.	On account of increased jumma.	Total increase.	
1,134	0	2	2	0	12	12	
1,816	0	29	29	0	68	68	
1,476	0	9	9	30	0	30	
413	0	15	15	0	1	1	
4,839	0	55	55	30	81	111	Actual increase 56 rupees.
949	0	11	11	0	18	18	
3,090	0	6	6	0	41	41	
2,173	0	24	24	0	66	66	
6,212	0	41	41	0	125	125	Actual increase 84 rupees.
895	14	41	55	21	21	42	
1,195	34	45	79	238	25	263	
826	12	18	30	21	32	53	
786	8	10	18	2	15	17	
287	18	12	30	6	14	20	
3,989	86	126	212	288	107	395	Actual increase 183 rupees.
852	6	9	15	0	0	0	
2,534	10	117	127	9	66	75	
3,386	16	126	142	9	66	75	Actual decrease 67 rupees.
2,135	0	18	18	4	45	49	
2,120	0	24	24	4	37	41	
2,062	0	35	35	0	51	51	
1,820	0	26	26	2	46	48	
1,916	0	9	9	4	39	43	
1,279	4	23	27	0	13	13	
1,716	0	39	39	6	41	47	
2,619	0	20	20	0	40	40	
15,667	5	194	198	20	312	332	Actual increase 134 rupees.
2,295	4	36	36	6	8	14	Actual decrease 22 rupees.

Jummabandí of Zillah Kumaun shewing the distribu

No.	NAME OF PARGANAS.	NAME OF PATTIS.	Total number of villages settled.	Number of pottals.	Former jumma.
12	Pali	Mulla Chowkat	83	46	4,230
		Tulla Chowkat	105	27	4,245
		Mulla Dora	82	43	2,393
		Tulla Dora	108	67	3,143
		Genwar	120	75	4,331
		Kuklasoun	118	49	2,819
		Nyea	106	59	3,553
		Seelour	120	71	3,734
		Sult	215	70	4,691
		Total 9	1057	507	33,139
13	Phuldakote	Chougaon	31	18	1,695
		Dhoora Phat	31	25	1,371
		Kosecan	24	16	1,596
		Kundar Khooa	39	30	2,245
		Mullee Dotee	31	18	1,137
		Total 5	156	107	8,044
14	Ramgarh	Angur	20	15	1,070
		Ramgarh	16	5	792
		Total 2	36	20	1,862
15	Síra	Atbeesec	39	23	816
		Barbeesec	74	50	1,086
		Deendeehât	49	32	774
		Malee	66	41	521
		Total 4	228	146	3,207
16	Shor	Khuraet	52	25	705
		Muhur	107	71	2,343
		Roul	44	29	460
		Setee	63	47	686
		Sone	55	39	870
		Wuldeea	86	74	1,602
		Total 6	407	285	6,666
17	Askote	Askote	109	2	1,174
		GRAND TOTAL 76	5,985	3,350	1,25,584

VI,—concluded.

tion of Increase and Decrease at the Revised Settlement,—concluded.

Highest jumma of new settlement.	DECREASE.			INCREASE.			REMARKS.
	On account of waste villages.	On account of decreased jumma.	Total decrease.	On account of nia-abad lands.	On account of increased jumma.	Total Increase.	
4,266	0	8	8	0	44	44	
4,315	0	5	5	0	75	75	
2,445	0	4	4	11	45	56	
3,213	0	1	1	0	71	71	
4,514	0	13	13	2	194	196	
2,849	0	13	13	0	43	43	
3,575	0	15	15	0	37	37	
3,758	0	25	25	0	49	49	
4,864	0	7	7	3	177	180	
33,799	0	91	91	16	735	751	Actual increase 660 rupees.
1,705	0	2	2	10	2	12	
1,365	0	36	36	0	30	30	
1,608	4	16	20	0	32	32	
2,220	0	34	34	0	9	9	
1,144	0	4	4	0	11	11	
8,042	4	92	96	10	84	94	Actual decrease 2 rupees.
1,072	0	7	7	7	2	9	
792	0	0	0	0	0	0	
1,864	0	7	7	7	2	9	Actual increase 2 rupees.
809	2	15	17	8	2	10	
1,071	17	14	31	6	10	16	
783	0	3	3	0	12	12	
534	0	13	13	5	11	16	
3,197	19	45	64	19	35	54	Actual decrease 10 rupees.
719	3	3	6	0	20	20	
2,372	7	38	45	2	72	74	
457	2	13	15	0	12	12	
690	0	23	23	2	25	27	
863	19	5	24	3	14	17	
1,599	0	31	31	2	26	28	
6,700	31	113	144	9	169	178	Actual increase 34 rupees.
1,174	0	0	0	0	0	0	No change.
1,27,112	230	1,210	1,440	464	2,504	2,968	Actual increase 1,528 rupees.

J. H. BATTEN,
Settlement Officer.

MR. BATTEN'S FINAL SETTLEMENT REPORT.

No. 135 of 1848.

FROM

J. H. BATTEN, Esq.,
*Senior Assistant Commissioner,
Kumaun Proper,*

TO

G. T. LUSHINGTON, Esq.,
Commissioner of Kumaun.

Dated _____.

Revenue.

SIR,

IN the accompanying copy of a former Report,* which was forwarded to your office in June 1843, will be found a brief summary of my settlement proceedings in the Bhote mahals of zillah Kumaun and for the Mulla or upper patti of pargana Danpoor; together with this Report I have also the honor to furnish, for the convenience of reference, a copy of the letter No. 2 of 1846,* dated the 6th March idem, which was sent up by me with the General Statement No. IV., shewing the fiscal results of the whole revision of settlement, and which was followed by the sanction of Government, received in orders dated 2nd June 1846, to the new jumma bandi of the district; that is, to the highest jumma fixed by me for each pargana. A new copy of the General Statements just referred to does not appear a necessary appendage to the present Report, and I have therefore omitted it. But as No. V. shews the order of time in which the several parganas were settled and the period of each settlement, and as No. VI. represents in an abstract form the distribution of the increases and decreases, and the several heads under which the changes in the jummas were effected, I have thought it a convenient plan to reproduce these statements, on the occasion of laying before superior authority according to instructions the following more detailed observations.

Statements forwarded with
present report.

2. As a general preface to this, a copy of the Statistical Table furnished by me on the 12th May of the present year for the information of Govern-

Statistical Tables.

* 1849.—Both reports are printed in this collection.

ment will, I hope, be found an useful adjunct to the above, and I here take the opportunity of repeating the explanation concerning its preparation.

Rough Statistical Return of Land Revenue, Area and Population in the District of Kumaun inclusive of Taráí.

Kumaun.		Division.	
Kumaun Proper.		1	2
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SQUARE MEASURE.

12 yards \times 20 yards = 240 square yards = 1 nali.

240 yards \times 20 yards = 48,00 ditto = 1 bisí.

In the Bhábar, or plains-parganas, the cultivated and culturable is that of the actual survey made in acres of 4,840 square yards in 1845, and the number of actually measured acres in the low lands was added to the assumed bisí area of the highlands, as exhibited in the settlement records and native books of measurements.

"The total area of the province having been calculated in the manner detailed, it follows that the real contents in acres is very much larger than I have stated it to be, my numbers representing the area of the plain surface covered by the hills and answering to the base of a triangle, while the actual area must be represented by the *superficial* contents of the sides. It would, however, be vain to attempt any theoretical approximation to the truth, actual survey alone can be depended upon; but, with this explanation, the area entered in the statement will I hope be considered sufficiently accurate; the vast extent of inaccessible mountain contained in it being taken into consideration; and I have therefore merely deducted the cultivated, culturable, and lakhiraj from the total area of the province, and entered the result as *barren*.

"The following allotment of salaries has been debited under the head of *Charges of Revenue Collections*, viz.:

"*Half* the salary of the Commissioner, also Political Agent.

Ditto of Senior Assistant Commissioner.

Ditto of Junior Assistant Commissioner.

Ditto of Sudder Umla.

"*Whole* salary of Deputy Collector.

Ditto of Tahsildari establishment.

Ditto of Canoongoe establishment.

Ditto of Government patwáris.

"The time of the Commissioner and his assistants is chiefly occupied in civil and judicial duty, and by placing one-half of their pay in the 'Cost of Collection,' the charge under that head is more than is fair; but as hitherto the whole of our salaries have appeared as those of Revenue officers. I did not think it right to place more than half against the Judicial and General Department; in the same manner, it would not have been improper to have similarly apportioned the pay of the tahsildári and patwári establishments, which are in a great measure employed on Police duties.

"In the absence of any recent census I have added only 10 per cent. to that taken by Mr. Traill in 1824; but I am inclined to believe that a much larger increase than this has taken place; and, as Mr. Traill made his estimate only for the number of houses, I have attempted no detail of the distribution of the inhabitants. However, I may here state that, in my opinion, the Mahomedan and non-agricultural population do not exceed $\frac{1}{10}$ th part of the whole."

3. I have also appended a small map of Kumaun and Garhwál ex-

tracted from *Bushton's Indian Gazetteer*, and
Map. I have in it numbered and marked off the

several parganas of both districts. I hope that this sketch will prove useful to those who may peruse the two settlement reports.*

4. Concerning the Bhotea maháls, with which Mr. Traill's paper in

Bhotea Maháls. the *Asiatic Researches* and the printed journals of modern travellers have made en-
quirers acquainted, and the physical peculiarities of which are at this

* 1849.—This map with the manuscript district map and with the other materials in his possession and supplied to him enabled the Deputy Surveyor General to prepare the sheet published in this compilation.

moment under careful examination, assisted by all the light of modern science,*—it is only necessary for me now to add a few words. The Jowahir, or Joohar,

Joohar.

Pass occupies the inter-Himalayan valley of the Goree at and below the sources of that great branch of the Gogra river. The eleven chief villages of the Joohar Bhoteas are found at heights above the sea varying from 10,000 feet to 11,300 feet, and all of them lie between the northern sides of the high snowy peaks, or *chain of greatest elevation*, on the one side, and the *watershed* or ridge which separates the rivers which flow to India and Thibet respectively, on the other. Their position is thus extremely singular, and somewhat difficult to be understood by those

Bhotea maháls, Milam, Oonta
Dhoora, &c.

who, only looking at the great peaks from positions in the central or lower mountains, and ignorant of the fact that all the main rivers do not rise on their southern or Indian aspect, cannot understand the existence of an inhabited Cis-Thibetan region, north of what they call "the Snowy Range," and yet within the British frontier. The ghat into Huindes from Milam is called Oonta Dhoora, and, though boasting of the greatest traffic, is an extremely difficult and even dangerous route. In all the passes, but especially in Joohar, the tract above the uppermost village, or where the route actually crosses the watershed, is very rugged, impracticable and forbidding in appearance, while the villages themselves are for the most part situated in easy, open ground. Again, the tract immediately below the inhabited part of the valley, or where the river breaks through or flanks the highest chain, and enters the region of forest vegetation, is characterized by scenery of the most beautiful, but stupendous character,—snow beds, precipices, and waterfalls, rendering the descent by the river side into the lower regions apparently impossible. The inter-Alpine valley of the Doulee river (also called Gore from its *white* foaming waters) is called Darma, and is separated from Joohar on its west by the line of the great Punjchoola peaks.

The lower part of the valley which flanks the less elevated portion of the above range at Khela, Sealpunt, &c., resembles Choudanse and parts of Tulla Joohar formerly described; and the upper portion

Bhotea Maháls of Darma and
Beeanse.

at Goh, Seeboo, &c., is quite Bhotea in its character. The ghât of the Darma Pass is known by the name of *Neo Dhoora*; and there is also an inter-Himalayan route into Beeanse called Lebong Dhoora, but this last, like all other passes running east and west, is only open for a very brief period in each year. The occupants of the Darma villages are the least civilized of all our Bhoteas. Losses from various causes, avalanches on their villages and roads,—murrains among their cattle and sheep, and casualties among themselves,—have tended to impoverish them, and to render them unable (certainly most unwilling) to pay off the accumulated debt in which their dealings with the Almora merchants have involved them. I found their land revenue assessed at Rs. 904, and I left it unaltered. The permanent collection of even this sum is already becoming a matter of doubt; and my remarks on the inadequate payments of the Bhoteas to the State, must not be supposed applicable to Darma, though its jumma, previous to the establishment

* *Vide* paragraph 25.

of the sole separate item, land revenue, amounted to Rs. 3,399. Dharma is very little known to European travellers. The easternmost Bhotea

Beeanse.

mahál of Kumaun is Beeanse, a region recently rendered interesting by the passage through it of Lieutenant H. Strachey in his successful visit to the great lakes of Huindes. The two sources of the Káli river are here found, and the valleys of the Koontee river (named from the uppermost village in its course) and of the more sacred Káli itself, form respectively the approaches to the two passes, Laukpya Dhoora and Lepoo Dhoora, the latter (leading to Taklakhar*) by far the easiest of all the ghâts. In a tributary glen of the Káli called Tinkur from a village of that name, and on the eastern bank of the Káli itself, there are situated a few Bhotea villages belonging to Nipal, which are completely isolated by the snowy peaks on their east and south from all other parts of the Joomla and Dotee territory, and which, except politically, form a part of Beeanse. The Beeanse Bhoteas fall far short of the Jooharees in intelligence and enterprize, which qualities added to the peculiar trading privileges accorded to them by the Thibet authorities† enable the latter (notwithstanding the greater natural obstacles to their trade) to far surpass the former in wealth and civilization. Many of the Beeansees however during the winter are found frequenting the Tarái marts at Brimdeo and Sunneah, where their own river enters the plains of Hindustan; and I have met some of their most active traders returning from personal visits to their Furrakhabad and Bareilly correspondents. The land revenue belonging to the 6 pottahs and 18 separate inhabitan-
tancies of Beeanse amounted to Rs. 291, and I saw no reason for altering that amount. In the year 1841, previous to its temporary disturbance by the inroad of the Seikhs into Huindes, I made a rough statistical calculation of the trade carried on by the Kumaun Bhoteas; and, although it has found its way elsewhere into print,‡ I here insert it for facility of reference, and with a view to shew what commodities

Bhotea maháls. General remarks on trade, &c.

are interchanged. The recent great increase in the town of Bagesar, the head-quarters of the trade on the hither side of the mountains, would appear to prove the continued prosperity of the Bhoteas and those who deal with them, notwithstanding the gradual falling-off in the price of borax, the main imported staple, in Calcutta and Europe. From all I can learn, however, the exports are largely increasing in quantity and value. Any liberal change in the principles and practices of the Thibetan (*i.e.* Chinese) Government in regard to the opening the communication between Huindes and India by the introduction into the markets, of capitalists, *dealing directly on their own account*, would probably injure the Bhotea tribes, of whom we have been speaking, and reduce them to their original proper character of carriers, cattle and sheep-breeders, and road-makers. Such an event, with reference to their monopolizing spirit and inhospitable attempts to keep up and increase all the existing barriers to international intercourse, would not, I think, be much regretted beyond their own circle.

* Also called Tuklakote.

† *Vide* Traill's printed account of Bhotea Mahál.

‡ *Vide* "Pilgrim's Wanderings in the Himalaya." Agra, 1844.

Bhotea Maláls.	JUMMA OF PAST SETTLEMENT.						Highest jumma.	Total appropriated basis.	Total cultivated bis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880.	1885.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
	9,367	10,910	9,590	3,860	4,714	4,753	4,842	4,791	8,645
							51 decrease.	Khalsa. 13,763	

(A.)

Memo. of Imports purchased from the Bhoteas between October 1840 and May 1841.

IMPORTS.

Description of Goods.	Quantity.	Value.	Rate at which sold.
JOOHAR PASS.			
	<i>Mds.</i>	<i>Rs.</i>	
<i>Tincal</i> , or unrefined borax	9,000	45,000	The present rate is 5 Rs. per md. at Bagesur; formerly 7 and 8 Rs. per maund.
Salt	2,000	8,000	Sold at 4 Rs. per maund, and bartered for rice in the proportion of 3 or 4 seers of grain for one of salt.
Chouris	10	1,600	3 to 8 Rs. per seer,
Zedoary Nirbisi	2	250	1-8 to 5 Rs. per seer.
Saffron	1	500	8 to 12 Rs. per seer.
Tea	2	200	2-8 to 4 Rs. per seer.
<i>Pushm</i> , or shawl wool	15	750	30 to 70 Rs. per maund.
Ponies	60	3,000	30 to 150 Rs. each.
Shawls	40 pairs.	1,500	20 to 60 Rs. per pair.
Chinese dragon and other silks	20 pieces.	1,200	{ 100 to 125 per piece, and the plain kind from 6 to 15 Rs. per piece.
Blankets, clothing, coarse woollens, and serges	500 pieces	2,000	2 to 12 Rs. per piece.
Goats and sheep,	1,000	1,200	1 to 1-8 Rs. each.
Mule yaks (<i>jubboos</i>)	50	1,000	20 to 30 Rs. each.
Musk	80 tolas.	200	1-8 to 3 Rs. per tola.
<i>Petangs.</i>			
Gold dust	{ 1,500 or 7-4 mashas }	1,200	8 Rs. per petang.
Ladakh <i>tunnashas</i> , or 3-anna pieces . . . . .	.....	7,000	Exchange at 4 and 5 per rupee.
Kuldar rupees . . . . .	.....	15,000	{ The sole cash return in India coinage.
TOTAL RUPEES .		1,00,400	

Memo. of Imports purchased from the Bholeas between October 1840 and May 1841.

IMPORTS.

Description of Goods.	Quantity.	Value.	Rate at which sold.
DARMA AND BEEANSE PASSES.			
	Maunds.	Rs.	
<i>Tinacal</i>	8,000	40,000	5 to 6 Rs. per maund.
Salt	3,000	12,000	4 Rs. per ditto.
Orpiment	40	700	20 to 28 Rs. per ditto.
Pushm	7	400	30 to 70 Rs. per ditto.
Chouris	5	600	3 to 8 Rs. per seer.
Musk	300 tolas.	600	2 to 3 Rs. per tola.
Coarse woollens	800 pieces.	1,000	1 to 1-8 Re. per piece.
Total Rupees		55,300	
Grand Total Imports		1,55,700	
Grand Total Exports		79,375	
Difference		76,325	Rupees.

(B.)

Memo. of Goods exported from Almora to Chinese Tartary between October 1840 and May 1841.

EXPORTS.

Description of Goods.	Quantity.	Value.	Rate at which sold at Bagesar.
		Rs.	
Sugarcandy	70 mds.	2,000	20 to 30 Rs. per maund.
Goorh	5,000 bheles	1,000	5 bheles per rupee.
Confectionery	20 mds.	400	15 to 25 Rs. per maund.
Dates	70 "	1,300	15 to 20 Rs. ditto.
Almonds	25 "	700	20 to 25 Rs. ditto.
Cloves	3 "	400	2 to 2-8 Rs. per seer.
Chillies	2 "	100	12 annas to 1 Re. per seer.
Nutmegs	3 "	500	80 to 90 nuts per rupee.
Cardamoms	1 "	225	5 to 6 Rs. per seer.
Camphor	2 "	250	3 Rs. per seer.
Indigo	5 "	500	60 to 100 Rs. per maund.
Pewter and sal ammoniac	2 "	150	1-8 to 2 Rs. per seer.
Khin Khabs	7 pieces	300	20 to 100 Rs. per piece.
Broad cloths	175 "	17,000	2 to 12 Rs. per yard.
Moleskin and other Europe cloths	175 "	4,000	8 annas to Rs. 2-8 per yard.
Kharwa	4,000 pieces	3,000	6 to 30 Rs. per corge.
Coarse cloths	10,000 "	13,000	1 Re. to 2-8 Rs. per piece.
Pearls . . . .	.....	1,500	No standard rate.
Coral . . . .	.....	800	1-8 to 16 Rs. per tola.

*Memo. of Goods exported from Almora to Chinese Tartary between
October 1840 and May 1841,—continued.*

EXPORTS,—continued.

Description of Goods.	Quantity.	Value.	Rate at which sold at Bagesar.
		Rs.	
Miscellaneous commodities such as penknives, buttons and china-ware . . . . .	.....	55	
Grain	9,000 mds.	12,000	Generally bartered.
Hardware . . . . .	.....	1,000	Re. 1-4 to 2-8 Rs. per seer.
Tobacco	200 mds.	2,000	10 to 16 Rs. per maund.
Betlenut	5 „	200	15 to 50 Rs. ditto.
TOTAL . . . . .	.....	62,875	
BEEAS AND DARMA PASSES.			
Goorh	7,000 bheelees	1,500	5 bheelees per rupee.
Cloth . . . . .	.....	1,000	
Grain	12,040 mds.	12,000	No standard rate.
Tobacco	150 „	1,500	10 to 16 Rs. per maund.
Hardware . . . . .	.....	500	Re. 1-4 to 2-8 Rs. per seer.
TOTAL . . . . .	.....	16,500	
Grand total of Export . . . . .	.....	79,375	

(C.)

Rough explanation of difference according to the papers given in by a principal native merchant of Almora.

EXPENSES AS FOLLOWS.

	Rs.
Sheep and goats purchased for carriage	10,000
Cotton cloths purchased for apparel	4,000
Coarse Thibetan woollens re-purchased for apparel	4,000
Government land revenue	4,849
Interest of loans from Almora merchants	15,000
Expenses for jubbos, goats and sheep for domestic use	4,000
Loans advanced by Bhoteas	4,000
Losses of all kinds	6,000
TOTAL	51,849
Profit balance in favor of Bhoteas	24,476
Difference between exports and imports	76,325

(D.)

Memo. of Goods sold to the Bhooteas of the Jookar Pass, by Merchants of Almora and other Traders, from the 15th May to 15th June 1841, at Munsheearree, according to a rough Native calculation, made in the Settlement Camp of J. H. BATTEN, Esq.

	Rs.
Broadcloth	4,000
Moleskin	800
Satin jean	300
American drill	450
English chintz	300
Do. calicoes, muslin, linen, &c.	1,000
Velvet	400
Indian chintz, calicoes, &c.	4,700
Pearls	700
Coral	400
Indigo	350
Spices	160
Sugar	150
Delhi valuables, precious stone, jewellery, curiosities, &c.	500
TOTAL	14,210

} Less this year
than usual.

BROUGHT FOR SALE BY ZAMINDARS.

Grain	600
Tobacco and oil	200
GRAND TOTAL*	15,010

* In one month at one place, viz., Munsheearree, half-way between Bagesar and Milam.

NOTE 1.—Payment for above goods is really made in cash, but bonds are taken, made payable in cash and goods and at the season of return traffic.

NOTE 2.—1840. In the above account of the Bhoote Maháls of Kumaun the word *Huindes*, or country of the Hunias (Huns?), has been substituted for the former spelling *Huindes*, or snow country, the latter word being proved quite as incorrect as the "*Oondes*," or wool country, of Moorcroft.

5. The pargana of Danpoor in Kumaun (partially described in the former report) is in many respects similar to Danpoor described. pargana Nágpur in Garhwal. Though it cannot boast, like the latter, of celebrated shrines and sacred peaks visited from afar by a constant influx of pilgrims, yet it is something to possess in *Nundadervi* the loftiest spot of earth in the whole British Empire.* At the base and from the spurs of this "giant of the Eastern Star," and its neighbour, Nunda Kote, rise the three rivers which give a character to the pargana and separate its eastern part into three great valleys, viz., those of the Pindar, the Sarju, and the Eastern Rám-ganga; while its western half is drained by the Gaomattí and its affluents, uniting with the Sarju at Bágesar. This last-named holy and at the same time secularly distinguished place, and the ruins of the most ancient seat of

* Dwalagiri, Kunchun Jinga, Dhaibun, &c., are in Nipal and Thibet.

Pahári power at Báznath,* render the western division, or Mulla and Tulla Kuttoor, locally illustrious, made still more so by a Hindu or Hill tradition, that when the years of sanctity for Hardwár and the Ganges shall have been accomplished, the river-virtue will be transferred to the Sárda, and be found chiefly glorified on the Sarju at Bágesar.†

The fiscal history of this pargana is shewn in the following table :—

	JUMMA OF PAST SETTLEMENT.							Highest jumma.	Total appropriate bisis.	Total cultivated bisis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1890 Sambat.			
Danpoor.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		Khalsa.	Rs.
	3,487	3,842	4,164	4,432	5,522	5,576	5,711	5,641	12,196	6,697
							Rs. 70 decrease			

Of the decreased jumma at the revised settlement, Rs. 25 belong to Tulla Danpoor, and Rs. 53 to Kuttoor, while the jumma-bandí of Mulla Danpoor shows an increase of Rs. 8, partly owing to *nia-abad* leases. In the No. 6 Statement will be seen what portion of the decrease is owing to the exclusion from the settlement of mouzahs recently fallen waste. Indeed that statement accounts minutely for the whole jumma-bandí of each separate pattí of each pargana, and it would be, I humbly conceive, a useless cumbering of this report, besides a waste of time, to make each item the subject of detailed explanation.

The agricultural prosperity of Danpoor and Kuttoor is not great; where the soil is best, and where facilities for irrigation abound, there unhappily (as for instance in the hot glen of the Sarju) the climate is inimical to the increase of population, and the exceeding heaviness of the jungle tends to perpetuate the animal scourges of the hills in the shape of tigers, bears, and leopards. Of late years, too, the fatal

Mahamarri fever.

mahamarri fever has crossed over from Bhadán, and made its appearance among the upper villages of the Pindar and Sarju; thus diminishing the existing number of cultivators, and frightening away the surplus members of overgrown communities, and the surplus tenants of occupied lands, who would otherwise be available for breaking up new lands. In favorable

Kuttoor described.

contrast to this calamity, I may record the improved state of Kuttoor, in the lower pattí of which, at and towards Bagesar, the cultivation is fast increasing and the climate being proportionately bettered; and in the upper pattí

* For an account of the Kuttoora dynasty, and indeed for a general abstract history of Kumaun Raj, vide my "Notes on the Kumaun and Rohilkhand Tarai" published in the *Journal of the Asiatic Society of Bengal*, No. CLV, 1844.

† Probably the dwellers on the banks of the *Narbada* would reject this tradition with indignation.

of which, where it has been always most difficult to understand the causes of unhealthiness, a visible addition to the land under tillage, and some restoration of inhabitants to the deserted spots, have occurred, especially, I am happy to observe, since the conclusion of the settlement. Still the broad valleys of the Gurroor and Gaomatti, at nearly 4,000 feet above the sea, afford a melancholy spectacle to those who at lower elevations, in Pali and elsewhere, and in situations apparently far less favored by nature, are accustomed to see the whole level a sheet of cultivation surrounded by cheerful and populous villages. At one time, too, from the

Kuttoor.

citadel of Runchula above their capital, Kuttoor, the ancient rulers of the hills must have looked down and around, on an almost unbroken picture of agricultural wealth; for, not only in the valleys, but up three-fourths of the mountain sides, now covered with enormous forests of pine (especially in the west and south-west towards Gopal-kot and the other great fountain heads of the Gurroor and Kosilla) the well-built walls of fields remain in multitudinous array, terrace upon terrace, a monument of former industry and populousness, and only requiring the axe to prepare an immediate way for the plough.

The valley of Báznath being situated on the frontier of Kumaun with

Valley of Báznath.

Garhwál, and in the neighbourhood of Bhandán Fort, was often in all probability the scene of border conflicts and military exactions; and the desertion of villages once having commenced, and no means of restoring the population being at hand, the deterioration of climate, originating in the spread of rank vegetation and the neglect of drainage, &c., may be supposed to have gone on from worse to worse, till finally the heat and moisture were left to perform all their natural ill offices unchecked by the industry and efforts of man. Viewing, however, the present slight improvement in a hopeful light and remembering the less favorable situations in which nurseries are thriving, I am of opinion the district of Kuttoor (Báznath) would be found the one most deserving of selection for the future spread of the Kumaun tea cultivation.

Tea-nurseries proposed in Kuttoor.

Irrigable unoccupied lands, at between 3,000 to 5,000 feet above the sea, abound on the lower slopes of the hills, while much of the good land in actual possession is occupied by migratory tenants at will (*sirthan* or *paekasth* Assamis) unattached to the soil, in whose place the pudhás of villages could have no reasonable objection to see profit-paying, wealth-planting gardeners. The very fact that at the present settlement (which took place before any discussion arose concerning the extension of the tea experiment) 17 pottahs of villages were in Kuttoor obliged to be made over to non-proprietary *moostajirs*, or farmers, the richer or less desponding neighbours of the resigning pudhás, shews that available ground was at our disposal. Both there and in parganas Gangooli, Shor and Síra, the sole expense in securing the land, would have been, (and even now in many places would still be) the wiping off the jumma from the revenue books, probably some paltry sum of less than 20 rupees per annum.

Tenures in Danpoor and Kuttoor.

Throughout Danpoor and Kuttoor the tenure of land among the old-established communities is almost entirely

hissedarí, or *bhyachara*, each hissehdar holding in actual separancy his own fields and paying his quota of revenue to the elected pudhán. Where the lands have often changed hands and where it is difficult to keep up a permanent tenantry, the pudhán who holds the lease may be considered as nominal proprietor of the soil, and at the next revision of settlement, all those who are now recorded as farmers, and whose farms of resigned or waste lands may then be found in a flourishing state, should, as a matter of course, be allowed the full proprietary claim, only modified by the engagements which they themselves may have made with the cultivators. These engagements will probably be found highly favorable to the latter class; for, in the present demand for agricultural labor, only the very best terms, almost amounting to an absolute right in the lands allotted to them, will secure the location of assamees. In Danpoor, among the numerous representatives of villages, three principal pudháns, Mulhuk Singh, Lall Singh, and Futteh Singh, the former, the head of the Takolí tribe of Rajpoots, the two latter of the Korunga tribe, are found in possession of the *thokedarí* pottahs, privileges and influence. The first only entitle them, according to custom everywhere, to three per cent. on the jumma of each village, and to a fee of one rupee on the marriage of each pudhán's daughter, besides portions of the goats and deer killed on festive occasions. But in Upper Danpoor, where the habits and feelings of the people are simple and primitive, the thokedar occupies an almost feudal place in their estimation; and while they would strongly resent the slightest interference with their actual hereditary hold of the soil, the smaller pudháns and village hissehdars are found willingly paying to their thokedars (especially to Mulhuk Singh, a rough and coarse-clad peasant) an amount of dues and service which

Danpoor and Kuttoor Thokedars, &c.

head-men of the lower parganas would in vain look for from their more civilized and republican communities. The wealth of Mulhuk Singh and his people in a great measure consists in flocks of sheep, for which the high ranges and meadows along the Pindar and Sarju afford magnificent pasture ground, and for the purchase of which as pack-carriers in the salt, borax, and corn-trade the Bhotas are constant and near customers. In Kuttoor also there are only three thokedars, Muddum Singh Dosad, and Poona, and Gooman Singh, both of the puddear family; but the poverty of the inhabitants and the different character of the country and customs preclude the extension of the thokedarí privileges beyond the ordinary limits. The influence, however, of the first-named individual would probably be found highly useful in any arrangements connected with the tea-growing experiment in his district. Poona Puddear is involved in family disputes, and the case concerning his thokedarí pottah between himself and his connexion Gopí is still before the courts. The latter litigant was, in my opinion, unnecessarily incited to ambitious views by the Deputy Collector and Tahsildár in the course of the settlement, and, as no greater stability in the revenue arrangements seemed attainable from the appointment of a new man without capacity, capital, or great popularity, and, as I had reason to suspect that Gopí had, by exciting intrigues at Jakhera and elsewhere, tended to bring about the general resignation of leases and separation of large into small pudhánships, which impeded the settle-

ment operations in Kuttoor, I have hitherto thought it advisable to continue my whole support to Poona, the member of the tribe whom I found in possession of the headship.

6. Pargana Gangooli.

JUMMA OF FORMER SETTLEMENTS.							Highest new jumma.	Total appropriated bisis.	Total cultivated bisis.
1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1890 Sambat.			
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	<i>Khalsa.</i>	Rs.
1,820	2,035	2,120	2,698	3,278	3,538	3,806	3,989	15,933	7,742

Total increase Rs. 183.

This pargana consists of the lower half of the mountainous Doáb between the rivers Sarju and East Rámghanga, Gangoli described. and is separated from the Phoongurh river-glen and adjacent parts of Tulla Nágpur by a range of hills breaking down on the west side gently to Bágesar, and ending on the east side in the high and abrupt peak of Kálí-Nag. The junction of the two great rivers takes place at Rameswur, whence the united waters under the name of Sarju flowing to Pachesur and Káli river, separate the two parganas of Shor and Káli Kumaun. There are five *pattis*, or subdivisions, *viz.*, Bel, Burhaon, Kumsíar, Uttgaon and Poongraon, of which the first-named occupies the peninsular tract stretching down from Gangooli Háth to Rameswur, Burhaon the central and eastern division of the pargana, Uttgaon the western, and Poongraon the northern portions. In regard to the agricultural products, Poongraon is the best *pattí*, and the inhabitants find a ready and profitable sale for their corn among the Bhoteas. A few villages near the Rámghanga are hot and unhealthy, but less so than similarly situated places lower down the river. In Burhaon, at a convenient spot above the Rámghanga, called *Thul*, is held every year in April a great fair, at which all the trafficking transactions between the Bhoteas of the three passes and the hill people are *completed*, previous to the departure of the former for their own country. Of the increase of jumma, *viz.*, Rs. 238, in this *pattí* credited to *nia-abad*, Rs. 220 belong to 24 villages, the land revenue of which had been hitherto included in the copper mine mahál, but to which have now been granted, as in the similar case of Danpoor, separate mouzahwar settlements.

Thul fair.
 Assessment.
 The mines at Rae and its neighbourhood now stand on their own mineral capabilities, and the lessees are dependent on free labor* for the mining operations and the supply of fuel, &c. At present, owing to the

* *Vide* my report dated 7th November 1842, No. 15, and your reply dated 4th December 1842, No. 126.

want of capital and means necessary, not only for transforming the present miserable burrows into galleries, but even for re-opening the ruined adits, and reaching the last-worked copper veins, the sayer revenue derived from these mines is only Rs. 101 per annum! There is no reason whatever for supposing that the mineral wealth beneath the soil is at all exhausted, and both in facilities for procuring fuel, and in salubrity of situation, I consider Rae to be quite equal to Pokhrí in Garhwál, to which, however, it must entirely yield the honor in regard to the character and manners of its laborers. Except on

Copper mines. Jungly nature of the country. the high table-land of Gangooli Hâth itself the villages in Bel are for the most part poor and ill situated. Those in Burhaon are generally better, but both these districts and a large portion of Uttgaon and Kumsár are excessively jungly and harassed by the visitations of tigers. In some of the tracts near the rivers, notorious "man-eaters" are hardly ever absent, and at times the loss of human life is considerable; very few of the inhabitants are *shikáris*, and the Government reward of Rs. 10 given for each tiger killed is

Tigers. found an insufficient inducement to create in Gangooli a body of hunters, whilst the poverty, and also, I am sorry to say, the inhospitality of the villagers, is such that, though they often apply to the authorities for aid against their brute enemies, they are almost always found unwilling to provide even the commonest supplies of provisions for the local sepoy and armed chuprassis occasionally sent to assist them.

Owing chiefly to the addition of the mine villages to the rent-roll, the actual jumma of pargana Gangooli shows an increase of Rs. 183 per annum, and a good many of the waste mouzahs (principally resigned *dakhli* lands) may be expected to become *nia-abad* within the period of the settlement, and thus somewhat swell the revenue. But, with reference to the sudden desertions and migrations for which Gangooli has always been celebrated, I think we shall be fortunate if we find the present amount of revenue stable and undiminished until the 20 years expire. The sum total of Rs. 3,989 is distributed among 381 cases, showing an average jumma

Assessment. Extraordinarily low jummas. per pottah of less than 11 rupees; and, if the separate inhabitancies are taken into account, the payment per hamlet is only 7 or 8 rupees. Indeed pottahs of Rs. 2 and 4 are far from unfrequent, and in the whole pargana Rs. 107 form the total amount of all the petty increments taken by the Deputy Collector and myself, even on such petty jummas. In such a country the Settlement Officer is quite helpless. He must deal with the inhabitants and the resources of the country just as he finds them. He cannot import wealth or population, nor can he change idle Brahmins (who abound in Gangooli) into active agriculturists. His whole work, therefore, becomes a task of mere re-arrangement and re-distribution. Even in one case, *viz.*, that of mouzah Mungur in pattí Burhaon, where I found more than 40 aeres under cultivation (a large portion thereof irrigated) and where I insisted on the old jumma of Rs. 4 not being allowed any longer to disgrace the books, I had the greatest difficulty in obtaining a *durkhast* for Rs. 12! Once on a time three persons, all

nearly related, had been killed in this village by a tiger, and hence the subsequent non-location of assamees and the pudhán's excuse, that though in some years his *paekasth* cultivation might cover an extent of 70 bisís, instead of 40 bisís, in others his land *might* be made from one accident totally waste. It is with reference to cases like these, and

Tea-growing experiment suggested in this pargana.

to the general state of affairs in Gangooli, as above described, that I have named this pargana as one of those most favorable for the tea-growing experiment. I do not fear the expulsion of well-armed, and, what is better, well-paid málís from their fenced nurseries even by the combined efforts of all the *fera natura* of Gangooli.

The tenure in this pargana is *bhai bhaut* or *bhyachari*, though in one solitary case, that of Bula Tarái in Bel, the Deputy Collector has recorded a *zamín-dári*; because, though the inhabitants hold

Gangoli tenures, farms, thokedars, &c., &c.

the lands separately in *khaekwiee*, or old occupant possession, they pay to an absentee pudhán, Gunga Bullub Punt Soobadar, at Almora, Re 1-8 per annum malikana in addition to the Rs. 4 Government revenue and the ordinary pudhánchari dues, and also carry his dandee for him whenever he visits his estate! Besides the *nia-abád* malgoozaris, there were ten farm engagements taken at the settlement on account of pottahs resigned by their former pudháns for which no proprietary hissehdars were forthcoming. In the whole pargana, there are 19 thokedaris. Many of them, where the communities are Brahminical, are merely nominal in point of value to the holders, but not so in regard to their useful unpaid police and purveyance duties, the burden of which, even the most non-paying corporations take care to throw as much as possible on their headmen. Of the thokedars, Bhola Dutt, Patuk, Ootum Singh, Mahta and Gujai Singh, Baphila, are the most intelligent and influential.

There were no disputes of any note in this pargana. Most of the quarrels were satisfactorily arranged by the separation of *dakhlí* from *uslí* mouzahs, rendering the former independent and enjoying the dignity of their own pottah. The *phurd phants*, or revenue and rent-rolls, were framed under the superintendence of the indefatigable Deputy Collector Umba Dutt, and in this easy record of their rights and liabilities the people are, I hope, beginning to feel a security against fraud and litigation to which they were previously strangers.

7. Askote.

JUMMA OF FORMER SETTLEMENTS.							Highest new jumma.	Total appropriated bisís.	Total cultivated bísís.
1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1890 Sambat.			
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khalsa.	
709	858	915	996	1,095	1,095	1,174	1,174	1,464	853

The talúka of Askote, consisting of two zamíndarí estates of 84

Askote described.

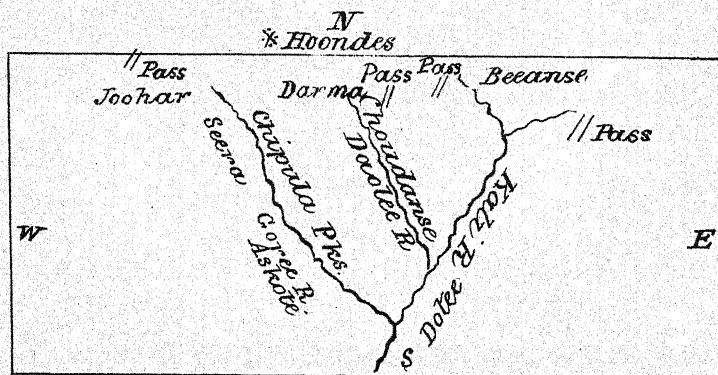
and 25 mouzahs respectively, is situated on the right bank of the Káli river below Chowdaus, and north of the great Dhuj Mountain which separates it from Shör. It is geographically a pattí of pargana Seera, next to be described. The junction of the Goree river with the Káli takes place immediately below the fine ridge on which Askote itself is situated. The portion of the talúka which lies along the river is excessively low and hot, as proved by the forests of sal, sisoo, khyr, and other tropical trees with which it is covered. The slopes stretching down from the high southern hills, and the Askote ridge itself, are open and healthy, and the position of the tract is favorable for the sale of its products to the Bhotas, large parties of whom winter within its borders. In a military point of view the ridge of Askote may be considered the key to the Darma and Beanse passes; for the great Chipula range which divides the Goree from the Daolee and Káli can hardly be considered passable, even if the former river were no obstacle; and thus the only entrance to the upper country is by following up the bed of the Káli.*

The zamíndarí of Askote has been held for many generations by the same family of Soorujbunsee Rajpoots, bearing the generic name of Pal and the title of Rajbar, and deriving their origin from the *Mull*, a younger line of the

The Rajbarry family.

Sahee hill dynasty. Their former seat was at a Fort called Lukhumpoor between the Goree and the Káli, but on the conquest of Seera, then an integral part of Dotee, by Rutunchund, Raja of Kumaun, through the partizan Poorko Punt, the Pal Rajbars moved up to Dewul (Askote), and were placed in charge of the *new* frontier on the Káli, the old frontier line between Dotee and Kumaun being the east Rámghanga river. Branches of the same family are still common in Dotee. The present head is Bahadur Pal, who succeeded his nephew Duljeet Pal in 1840 A. D.

The estate had been divided three or four generations previously into two shares, of which the smaller one of 25 villages came by regular succession into the hands of three brothers, Pirthe Singh Lalla, Subjeet Singh Lalla, and Mokhun Singh Lalla. At the last settlement in 1889 Sambat, Mr. Commissioner Traill allowed a separate malgoozaree pottah



for Helpea and its 24 dakhli mouzahs, to Mokhum Singh, while Dewul and 83 villages remained in the Rajbarry pottah. The debts of these brethren soon after became very large, and they were involved in civil suits with their creditors at Almora. Mokhum Singh absconded to Dotee, but Pirthee Singh was for some time confined in the civil jail. The final result was that in 1843 their estate was sold in satisfaction of decrees of Court, and the principal creditor Kishna Syall became the purchaser. His elder brother, Hurloll Syall, had previously in the course

Recent disastrous history of the 2nd estate in Askote.

of the litigation mysteriously disappeared, and foul play on the part of the debtors and their friends had been suspected. The new settlement was made with the auction purchaser at the former jumma of Rs. 273. On his afterwards in 1844 going formally to take possession of his estate, Kishna was himself murdered by the sons of Pirthee Singh and Mokhum Singh, and the murderers immediately fled across the Káli, and have ever since been concealed in the Nepalese territory.

The heir of Kishna Syall being a minor, his villages were made over to the care of Bahadur Pal, the Rajbar, who accounted for the proceeds and management to myself as Collector. But in 1847 the property was again sold in satisfaction of a decree of Rs. 1,600 in favor of Toola Ram Sah (Treasurer of the Almora Collectorate) *versus* the estate of Kishna deceased; and again the decree-holder became the purchaser. In February of the present year, the regular transfer of the villages was made to Toola Ram Sah, who is now the zamindár of that portion of Askote. During the minority of

Zamindári profits and dues in both estates.

the last owner, opportunity had been taken to examine into the state of each village, and the condition of the tenantry. Many of the cultivators both in this and the Rajbar's estate were found to be emigrants from Dotee. The recorded nikasee of the two estates is as follows:—

Name.	Total Government jumma.	Total cash collections.	Total collections in kind.	Cash profit.
	Rs.	Rs.		Rs.
Dewul, &c. .	901	1,195	300 rindías, or local maunds of corn ... }	294
Helpea, &c. .	273	343	18 rindías, or local maunds of corn ... }	70

In addition to these the Rajbar has seer land to the extent of 11 *tulaon*, or irrigated, bisís in Dewul itself, and the whole profit which may arise from his location of new cultivators in waste lands. The customary *dues* (sâg-pât, locally called *dala doka*) vary in each village, but for the most part they consist of periodical offerings of ghee, oil, honey, *phullel* (vegetable butter) and goats. The extraordinary duties come under the head of *teeka bhét*, and consist of personal service in carrying dandeas and loads, and occasional presentations of money. These last are of course not enforced by the Courts, though alluded to in a general manner in each village ikrarnamah. Toola Ram Sah has not recorded the reservation of

New proprietor of 2nd estates.

any seer land, but, in other respects, his claim to malikana resembles that of the Rajbar. The migratory and unstable character of the assamees close to the frontier makes it the interest of the proprietors to treat their people well, and there is every probability that a considerable quantity of new land will be brought under tillage in the estates of Bahadur Pal.

From my knowledge of Toola Ram Sah's character, I have very little hope of his making advances and otherwise improving his property with a view to distant returns. But, on the other hand, I have no fear, bad as his name as a landlord elsewhere may be, that in this part of his property he will attempt any irregular exactions. The particular benefit to its possessor of the Rajbarry distinction itself, the right to which has, like that in thokedarí, been always considered as derived purely from the will and pleasure of the Government and its agents, is the corre-

The rights and privileges of the Rajbar himself.

sponding power of the Rajbar to make his own arrangements for the maintenance and provision of all members, direct and collateral, of his family, unfettered by fixed laws of division and inheritance. The great separation of the talúka, which occurred for the benefit of the ancestors of Mokhum Singh, &c., received the sanction of a Raj-sunnud, and extraordinary circumstances would again, according to this precedent, justify the interference of the State. But, as a general rule, it has been hitherto assumed that, so long as the Rajbar provides decently and respectably for his clan, he is himself entitled to the full enjoyment of all the profits and privileges accruing from the Rajbarry estate.

8. Seera.

FORMER JUMMAS.							Highest new jum- ma.	Total appropriated bisis.	Total cultivated bisis.
1872 Sambat.	1878 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1889 Sambat.			
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khalsa	
1,791	2,183	2,356	2,736	2,984	3,103	3,207	3,197	13,329	8,399

Total decrease, Rs. 10.

Seera is situated immediately below Tulla Joohar, and opposite Gangooli, between the rivers Rámanga and Goree.

Seera described. There are four pattís—of which Barabeesee and Athbeesee occupy the eastern portion facing the Káli; Deendeethath the centre, immediately under the great range of Bhaga Ling and Seera-kot; and Malee the western side, towards the Rámanga. The part that lies along the Gooree glen is excessively jungly and savage and quite uninhabited. Indeed in Webb's map of Kumaun (No. 66, Indian Atlas) the course of the Goree below Moonsheeree and above Askote is left blank. The Káli and all its branches are very remarkable for the deep cuts in the country which their beds make, thus causing tropical scenes in the mid-Alps, and up to the very spurs of the Snowy Range, and

opening a way for the flora of the plains and some of the fauna (the predaceous part especially) into the heart of the mountains.

The conspicuous fort of Seera-kot was once the seat of the Mull branch of the Sahee dynasty of Dotee ; and Deendeehath derived its name from the bazar formerly existing there.

The separate *seer* of the *Ranee* in the adjacent tract was nominally represented by the fractional term *Athbeesee*, while *Barabeesee* formed the military and chowkeedarree appanage. After the disappearance of

Seera-kot Fort.

of this petty Raj and the inclusion of Seera in Kumaun (as alluded to in the account of

Askote) Seera-kot became the State-prison of Chand Rajas, and was finally infamous as the death-scene of the last legitimate Raja of Kumaun, Deep Chand, who was there made away with under the orders of his spuriously-descended cousin, the usurper Mohun Sing. Seera is celebrated for its copper mine, situated at Agur in Thalgaon, patti Barabeesee. There were no lands attached to the mining lease. The

Copper mines in Seera.

mine is at present under *kham tahsil* management, and yields hardly any proceeds.

The last farmer had great difficulty in paying the small jumma of Rs. 85 per annum. This unprosperous state of the Seera mines is chiefly owing to the want of population to work them. The ordinary Khuseas of the agricultural villages in Kumaun Proper are averse to laboring in mines, and leave the task to low-caste Agurís. These last are rapidly diminishing in numbers, from deaths and desertions, while the members of the surviving families are, in a truly frightful proportion, afflicted with cretinism and goitre.* The prevalence of these diseases in peculiar

Goitre and cretinism at the mines.

spots is not yet in my opinion accounted for on any sound hypothesis founded on philosophical induction. Dr. McLelland's

theory of their origin in calcareous fluids affecting the human constitution has a superficial, and even brilliant, appearance of merit ; but unluckily for its universality (one great test of truth) the exceptions to its facts are overwhelmingly numerous, and bronchocele is found to exist in melancholy vigour among clay-slate and other formations, and in districts where limestone rocks are utterly unknown. In Seera, however, the Agurís, in their recklessness and apathy, appear to court disease and death ; for, notwithstanding the existence of apparently wholesome springs at no great distance in their neighbourhood, they persist in drinking the water, which percolates from the metalliferous beds in the dolomitic and talcose deposits. I pointed out to them the blue cupreous stains on the rocks surrounding their well, and warned them of the poisonous nature of its water, but their laziness soon overcame their fears, and my cautions have, I fear, been long since neglected.

In Seera the petty changes in the jummas of villages amounted to

Jumma.

to Rs. 45 decrease and Rs. 35 increase, and the general assessment there, as elsewhere,

was regulated by the principles laid down in paragraph 6 of the Garhwál Report, the commencement of which is here repeated.

* *Vide* McLelland's "Geology of Kumaun."

"The jumma-bandí now forwarded for the approval of the Board and the Government has been founded on the past payments of each estate, or set of estates, viewed in relation to its present state of prosperity as shown by the state of cultivation, the number, character and health of the inhabitants, the locality of their possessions and their general resources, whether mercantile or agricultural, as fairly proved according to the opinion of their influential neighbours, consulted in open punchayet on the subject."

Especially in doubtful parganas like Gangooli and Seera it was found most important to avoid the ill effects of any attempt to fix *previously* the whole jumma of any patti, and then to arrange its distribution without any really trustworthy data, according to some imaginary calculation of capabilities. The whole jumma was only safely arrived at by the individual mouzahwar settlements. At the same time the loyalty and good sense of the thokedars and pudhans have been generally found by the Deputy Collector and myself sufficient of themselves to prevent any unfair and unnecessary loss of revenue to the State; and there has rarely been any long concealment of the propriety of advancing or recurring to a higher jumma in cases where Mr. Traill had suspended an increase or allowed a decrease, merely on temporary grounds.

Mouzah Duntola in patti Barabeese, formerly paying a small jumma of Rs. 17, fell entirely waste before the new settlement, and this amount of revenue was of course obliged to be sacrificed, and a little nia-abad lease of Rs. 2 at Balna in Athbeese was also abandoned. This loss, however, is just balanced by Rs. 19, recorded under the head of nia-abad in this pargana. The most flourishing part of Seera, if we except the beautiful upland valley of Deendeehath, is to be found in patti Malee at Bulteer and similar villages above the Rám-ganga, near the ghâts which lead to the three markets of Bágesar, Thul, and Tejum. But in some parts of the Rám-ganga valley the villages are separated by belts of the deepest jungle; (chiefly of sál and bamboo) and from these issue forth the tigers, leopards, bears, and deer, which render agricultural operations in that part of Kumaun often so hazardous and the crops so precarious.

Farming leases were only had recourse to in five small mouzahs; none of these deserve particular notice, as the total jumma concerned in them only amount to Rs. 15.

Farms.

The land in Seera is held on the Bhaibant tenure, and there is only one case (*viz.* that of mouzahs Seeall and Bujolee in patti Deendeehath) in which the Deputy Collector recorded a zamindári; his reason being that the pudhán, Golab Singh Duseela, possessed no *huljote* of his own (except one *bisi huq pudhani*), and yet was entitled by prescription to the mal-goozaree pottah. As the villagers hold each their own land as khaekuns, and pay their quotas of *Government revenue* through the pudhán, who only collects in addition a few customary dues, the term applied to Golab Singh's tenure of the village in question is of course misapplied.

The number of thokedars in Seera are eleven, and none of them are men of much note and influence. Khooshal Sing Busseera (deceased since the settlement)

Thokedars in Seera.

used to farm the copper mines, but his management was always bad; and of the rest, Chunchul Sing, Baphilla, at Deendeehath, is perhaps the most intelligent. Some of the Seera Paháris have latterly found it their interest to leave their jungles, and to take up the trade of coolies at Naini Tal. Many parts of Seera are favourable for the growth of tea, as formerly mentioned.

Seera favorable for tea-growing.

9. Shor.

Name.	FORMER JUMMA.							Highest new jumma.	Total appropriated bisis.	Total cultivated bisis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1881 Sambat.	1885 Sambat.	1889 Sambat.			
Shor.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khal. sa.	
	3,481	4,004	4,589	5,492	6,134	6,620	6,666	6,700	23,482	15,330

Increase Rs. 34.

The well-known military outpost of Pithoragarh is situated in the centre of this pargana, just where a spur of the Chundak ridge (dividing the affluents of the Rámanga from those of the Káli river) enters the great upland valley of Senee* Shor. The whole tract, which is separated from Seera by the Beechil river and Dhuj peak, lies in the peninsula between the Káli and Rámanga, and the various ridges and spurs of the two great mountains Dhuj and Thakil demarcate the separate pattis. They are 6 in number, named from the tribes who inhabit or have predominance in each, and all radiating from the above-named central plateau in Muhur. Sethee extends to the deep Rámanga glen, and contains the beautiful upland valleys of Chana and Goreng. Sone runs along the Okul and Káli rivers to Puchesar; Raol is in the direction of Rameswur; Kuraët stretches up northwards to Sutgurrh, whilst the villages belonging to Muhur and Waldeea cluster round the broad bases of Thakil and Dhuj, and may be considered, especially Muhur, the fairest portion of Eastern Kumaun.

In these last and in patti Sone, sugarcane, tobacco and cotton are far from uncommon products, but they are grown for home-use and consumption, and can hardly be considered as agricultural staples. The cereal grains of all kinds are most abundant; in fact, the country is a perfect garden.

* Level, lawny.

The inhabitants of Shor, though brave and active, are a fickle and factious* race ; and their country, even Character of Shor people ; more than Káli Kumaun, still continues to be the seat of the two hill parties, or *dhur-ras*, the *Mara* and *Furtial* ; which elsewhere in the province are fast dying out, and are being succeeded by factions deriving their origin from the opposition of *existing substantial* interests. It would be difficult for even the most determined Mara to state on what real grounds his *hereditary enmity* to a *Furtial* is founded, and *vice versa* ; or, for either party to explain, in what differences their distinctive watch-words arose. Perhaps the clanship of the Scottish highlands somewhat resembles the Kumaun *Dhurra bandi*, but the former has for some time ceased to interfere with the order and well-being of society, whereas the latter still causes constant violations of truth, peace, and charity ; and often renders an appeal to justice and law fruitless by superseding all the ordinary sanctions of evidence.

Previous to the regular revision it was found necessary to make summary settlements in a few ruined and waste villages, such as Koon-jolee in Sethee, Kouseearee in Sone, and Kutteeceane in Muhur ; and in the jungly parts of the pargana some permanent reductions of the land-tax were found necessary. Some of the Shor mouzahs, too, as in Gangooli and Seera, were found paying extraordinary small jummas ; but much interference with these was found inexpedient in this border country, whence the desertion of cultivators, many of them emigrants from Dotee, is so easy. You are yourself aware that nearly every case

Assessment.

of increase was appealed, and generally with success to the Commissioner. Nevertheless, the Deputy Collector, Umba Dutt, on his first visit to Shor, after my summary settlements, was too forgetful of the fact that many of the jummas were almost peppercorn rents, and on the representation of interested parties was too inclined to allow reductions even from sums of Rs. 4 and Rs. 5 per village ! On a review of his proceedings, I thought it proper, in many of these cases, to restore the land revenue to its original amount.

The Bhoteas, and the troops both at Pithoragarh and Lohaghat, purchase the grain, &c., of the zamíndárs, but the extremely low prices prevalent show that the surplus produce is very considerable, and that

* The bad name of the Shor people for immorality and fraudulent dealings is perpetuated in the popular songs, thus—

शोर हराम खोर ॥ बाप भडुर बेटी मैं तोर ॥
 सोर को नाबी कतुर कौ मायो ॥ जोई जैठो खसम जेनानो ॥

“ Shor eats the bread of dishonor,
 The fathers are Pandars,
 The daughters remain in their fathers' house, *
 The peck-measure of Shor,
 Is the quart-measure of Kutpoor ;
 The wives of Shor are great characters,
 The husbands are small and of no account.”

* That is, away from their husbands.

the agriculturists of Shor prefer a sale at their own doors to any distant market. A fine iron suspension bridge over the Káli has been erected at Jhool-ghat at the joint expense of the British and Nepalese Governments, avowedly with a view to benefit the trade between Dotee and Kumaun. But since its completion, more than 10 years since, the bridge has been chiefly used as a military outpost for each district, and the number of traders who use it hardly form one-fourth of the passengers. The imports into Shor and Káli Kumaun from Dotee are principally ghee, honey, wax, and *phoollet*, while the exports are chiefly cotton clothes, metal vessels, and similar articles, which the British rule has rendered

Trade.

commoner and cheaper on this side of the river. These articles, however, are procurable by the Dotees in great plenty at their Bhabar mart of Soa Mandí opposite Birmdeo, which resembles our own marts in the same quarter, and which is crowded during the winter months. Except in the nia-abad lands, and in five mouzas where the hold of cultivating

Tenures.

classes on the soil is less fixed than ordinarily, and where the Pudhás are found to possess a little more authority than their neighbours, the Deputy Collector has recorded all the tenures in Shor as *bhyachara*. The division of the population into Brahmins, Rajpoots, Khussia-Rajpoots, and Doms or outcasts, is much the same as in other parganas; the Khussias being in excess of the other tribes. A few Gorkhalee pensioners also have taken up their residence in Shor. There are 18 thokedars in this pargana, of whom Dhunnee Muhur may be

People.

considered the head of the Furtial faction, and Tej Sing Muhur of the Mara faction. Tara Bhut, an intelligent but intriguing Brahmin of patti Sethee, is accused by all the Furtials of being the instigator of every quarrel and law-suit in the pargana. But this habit of giving bad names to particular influential individuals, especially successful mookhtears in Court, is universal in Kumaun, and it is rarely found on investigation that the "*Mushoor Jhalee*"* is much worse than his neighbours. With much greater reason Hurkishen Joshi, son of a late canoongoe and Moonsiff of Shor, and excluded by Mr. Commissioner Traill from his hereditary office, has formed the subject of numerous petitions from the inhabitants of Shor and Ganguoli, that he may be prohibited from ever visiting their villages; so helpless do these people consider themselves against the insinuating influence of an educated bad Brahmin. Indeed, the efficiency of Gungaram Joshi, the present canoongoe of the districts in question, was, in the course of the settlement, almost entirely nullified by the evil reputation of his uncle, who was supposed to share his counsels.

The fine mahál of Sutgurrh in patti Kuraët fell almost waste before the settlement, owing, the inhabitants said, to the tyranny and exactions of Tara Dutt, the tahsíl officer at Pithoragarh. On this man's removal and punishment the villagers still persisted in an attempt by resignations and desertions to force a reduction of their jumma (Rs. 73). Eventually it was found necessary to separate the dakhli

* Notorious rogue or "rascally attorney."

mouzah of Khutteegaon from Sutgurb on a jumma of Rs. 16, and to confer the pottah of the uslee mouzah at Rs. 55 on a farmer, Sheo Singh Potela. In pattí Muhur, the farm of mouzah Chounda paying a jumma of Rs. 61, which had been held for three settlements by Bubes Khowas, an old Ghoorkha pensioner, was resigned by him and transferred to the thokedar Dhunnee Muhur with Rs. 57 jumma,—the village hissehdars still declaring themselves unable and unwilling to enter into revenue engagements. None of the other moostajiree leases, 6 in number, affecting only Rs. 61 revenue, happen to require any particular remark.

10. Pargana Káli Kumaun.

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated basis.	Total cultivated basis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1889 Sambat.			
Kali Kamaun.	Rs. 8,970	Rs. 9,706	Rs. 10,907	Rs. 12,186	Rs. 14,101	Rs. 15,321	Rs. 15,533	Rs. 15,667	Khal. sa. 41,501	32,079

Rs. 134, increase.

The pargana of Káli Kumaun is extensive. It is bounded on the north by the Punnar and Sarju rivers, on the south by the Bhábar, on the east by the Káli river, and on the west by the ridge which runs down from Deo Dhoora to the Kotegarh branch of the Ludheea river. The remains of Champáwat, the ancient capital of the Chand dynasty, are situated in the centre of the pargana in the fine upland valley of Char-Al, and in the fort at this place are now located the tahsildári and thanna of Káli Kumaun,* in the jurisdiction of which Askote, Shor and Seera are also included. The British Cantonments of Lohaghât are situated on the banks of the Loha river, five miles north of Champáwat and 15 miles from the Nepalese frontier, and are now occupied by two companies of the local battalion. The high road from Bhote and Shor to the plains goes right through the pargana, which is also connected with Almora by a high road, 52 miles in length. A few summary settlements were first made by myself in Kumaun; but as the whole burden of the real revision fell upon Umba Dutt, the Deputy Collector, I think it fair to that officer to bring forward (here at least, if not elsewhere) the following *abstract* of his own remarks both on the pargana and the several pattis.

* The whole district takes its name from this place. Kumaun is said to be derived through Bhakha corruptions from Kooram Achul कर्मचल "the Hill of the Tortoise." A mountain on the south-east of Champawat, where there is a shrine over the *puñ*, or supposed foot-mark of the Avatar of Vishnoo.

PARGANA KÁLI KUMAUN.

(After mentioning the above boundaries.) The extremities of the pargana on all four sides are jungly, but the centre is well inhabited and the people are prosperous. The soil, however, in a great proportion is of the 2nd or 3rd quality, and there is a deficiency of the best kind. The climate is cold, and hence the productiveness is not great. Much surplus for sale does not exist. Nearly all the grain is required for home consumption. A great portion of the inhabitants repair, during the cold months, to the Bhábar. The chief trade there is the sale of turmeric, which is plentifully grown in the warmer parts of Káli Kumaun. In the middle of the pargana waste culturable land is scarce; therefore, the revenue has reached its proper limit. Where the waste lands are abundant (as near the Káli and the Bhábar) where the climate is unfavorable to the spread of population. Towards Chowgurkha however (on the north-west) the cultivation has increased and is increasing. With respect to the revenue, it may be observed that, where the assamees were found to be too few, or where the land had been lost by floods and landslips, or where great complaints of over-assessment were raised, there petty decreases of from Rs. 2 to 4 were granted.

Principle of his assessment. In Pal Bilon pattí, the jumma of Deoree village was Rs. 210. This amount was found to pinch the people, therefore Rs. 20 decrease was allowed, and desertions ceased in consequence. At Khar Ghoor Káli, in pattí Tulla Des, a landslip carried away half the village lands, and therefore Rs. 15, or half the jumma, were remitted. In pattí Besong the nia-abad mouzah of Ronj fell waste, and the jumma of Rs. 4 was excluded from the jummandí. In this manner the total decrease became Rs. 198. On the other hand, Rs. 20 accrued from nia-abad leases; and where villages were found fully cultivated, where a marked increase of cultivation had taken place, where available hands existed for the work of extending the tillage to the boundary limits, and where it was proved that pudhás had been able to collect more than the fixed jumma, there small increases were made, the total amount being Rs. 312. Thus, after deducting the decrease, an actual increase to the revenue of Rs. 134 was secured by the settlement operations.

Increases and decreases of jumma.

PATTÍ CHAR-AL.

A few villages of Char-Al are high in the mountains, and a few in the forest, but the greater part are on a level. The cultivation is extensive and the climate excellent. The people sell their grain, ghee and milk at Lohaghât and Champáwat, severe frosts occur in the winter, and men and cattle are nearly all obliged to leave their homes and repair to the Bhábar. On this account the rábbí crops are neglected and poor. The four tribes of Turagee, Bora, Chowdree and Karkee are called *Boorha*, and their headmen, or special Boorhas, were in former days counted great men and held their lands rent-free in

Description of pattís by Umba Dutt.

Char-Al.

jaghír. Up to 1873 Sambat their homestead villages remained máf, but they also were then placed in the Khalsa. The head Boorhas of each tribe were honored with búrácháří, as well as thokedaree pottas; their brethren, though having no other means of livelihood, still from family pride are averse to personal labour in the fields, and to load-carrying, and many of them have become poor. In this pattí the surrounding hills are fast coming under cultivation.* The *statements* show the changes in the jumma-bandí effected by the settlement and their causes.

PATTÍ RIGROOBAN.

The villages of pattí Rigrooban, situated between Char-Al and the Sarju, are for the most part situated on high ridges and slopes. From the goodness of the climate, the inhabitants are well to do, though the coarse grains, mundooa, &c., are more plentiful than rice, wheat, and the like. In some places the jumma appears high with reference to the quantity of land; but there the profitable turmeric and ginger are grown. In some villages too hill papert† is made and is a source of gain to the people.

PÁTTÍ TULLA DES.

This pattí extends between Char-Al and the Bhábar, and is intersected by the Ludheea river and bordered by the Káli ‡; many of the villages near the latter river are inhabited by families related to the people of Dotee on the opposite side. Hence, although the heat and excessive jungle of the valley prevent much extension of cultivation, the emigration of discontented persons from the border mountains keeps with the requisite population, whose profits from the sale of their ginger and turmeric are considerable. One great inducement which brings over Doteals to Tulla Des is the acknowledgment by the British Government of *hereditary* shares in occupied land, whereas, on the other side, the State considers the property in the soil as *entirely* its own. The upper villages in Tulla Des do not produce much surplus grain; but on account of their profits in trade, owing to their favorable position in regard to the Taráí, markets, the whole tract is famous in Káli Kumaun for the comparative wealth of its inhabitants. Two causes, however, depress the land revenue; the danger and uncertainty of agricultural pursuits in the hot and unhealthy tiger-jungles; and the facility of desertion across the border in case of the least pressure on the assamees.

* Chiefly of the kind called *ijjur*, that is periodical tillage in the jungle once in 4, 5, 7 or 12 years, called in Garhwál, *keel* and *husoolá*. The spade and hoe are used, the plough seldom. The crops are all of the poorer grains, and oil seeds.

(Signed) J. H. BATTEN.

† Made from the fibres of the Set-Burooa, or *Daphne cannabíná*.

(Signed) J. H. BATTEN.

‡ The famous shrine of *Poonagirtree*, much visited by pilgrims, is situated on a precipitous rock over the Káli two miles above Birmdoo in this pattí. That part of the pattí which belongs to the Bhabur has been fully reported on in the Bhábar Settlement Report.

(Signed) J. H. BATTEN.

Thus, with Rs. 39 decrease, 41 increase, and Rs. 6 on account of niaabad, the whole addition to the jumma has been only Rs. 8.

PATTÍ GOOM DES.

This pattí and Rigrooban and Tulla Des form one line along and above the Káli. Three-fourths of the villages, some of them very fine ones, lie on the hills and slopes, and one-fourth of them in the Káli valley. Most of the remarks for Tulla Des apply also to Goom Des.

Goom Des.

PATTÍ PAL BILLON.

Pal Bilon is west of Char-Al and Tulla Des, and extends to the Bhábar. A great part of the pattí is high and hilly, but not too much so for the growth of turmeric, whilst, in the lower slopes and in the valleys, all the best grain crops are grown in addition to the turmeric. There is, however, very little surplus corn.* Most of the villages are prosperous, and Rs. 16 increase has accrued on the whole jumma. The particular decrease of Rs. 20 in mouzah Deorée has been mentioned in the *Pargana* remarks.

Pal Bilon.

The present high road to the plains kept up by Government is on a bad line. The Ludheea river at Belkhet is too broad to be bridged, and constant accidents are occurring in consequence in the river. Higher up on the stream there are good fords and a spot fit for a bridge; and the route to *Suanneah* Mandí from Champáwat is much more frequented by Kelaghat, Dhoora and Busteea than by Birmdeo, and is much shorter. It would be a great blessing to the inhabitants and also a benefit to Government and travellers if the road were made this way.†

PATTÍ SIBTEE GUNGOL.

This pattí is due west of Champáwat towards the Ludheea, and is well inhabited and with a good climate. Quantities of spare arable land exist, and *ijjur* cultivation is frequent; rice and wheat are not very abundant, but in Káli Kumaun the common munda crops are as profitable and sell as

Sibtee Gungol.

* This remark is inserted by the Deputy Collector in every pattí, with a view, I *know*, to relieve the people from the burden of forced supplies to the Military at Lohaghát, and, to account, according to the version given by the inhabitants, for the great difficulty that has always been experienced in feeding the sepoys at the outpost in question. My own opinion is, that there is some truth in the assertion, that in Káli Kumaun, grain, especially wheat, is not grown very *much* in excess of the wants of the inhabitants, but that *there is a surplus*; else how could the parganas, too cold for ginger and turmeric, continue to pay their revenue in cash? I also think that military interference with *prices* has mainly contributed to the dearth in the Lohaghát bazar. At present the troops there are few in number, and all coercion and interference have been put an end to.

(Signed) J. H. BATTEN.

† 1848.—In these remarks of the Deputy Collector, I quite concur. I brought the subject officially to the attention of the Executive Department five years ago, but there was no result.

(Signed) J. H. BATTEN.

1849.—During the ensuing winter there is every probability of a bridge over the Bulleah and a new road to Suanneah being constructed.

(Signed) J. H. BATTEN.

well as the finer products elsewhere. In this pattí, on account of the increase of cultivation, a total increase of Rs. 34 (of which Rs. 4 are for nia-abad) resulted from the settlement.

PATTÍ SOOEE BISONG.

Sooeë Bisong is near Lohaghát, and produces very fine crops on its upland valleys. The people, however, are great traders, and when the weather becomes cold, repair with their cattle to the plains. When they return, they bring back large quantities of cloth for sale. The tract is small and the population large and not addicted to agricultural pursuits. Hence it is not uncommon for the people to buy their own food elsewhere, the produce not being sufficient even for themselves. The fort of Kootulgurh (Fort Hastings) is in the midst of the pattí. In the time of the Chand Rajas the people were nearly all sepoys, and belonging to the five tribes *Mahra*, *Furtial*, *Deoo-Dek*, and *Kuraët*, with the *Boorhas* of Char-Al, as their sirdars. The inhabitants are famous for still retaining all their old hereditary pride and prejudices. They disliked the Gorkha rule and many left the country; but at an early period of the war they joined Major Hearsey* and the British side. Even now the inhabitants of Káli and Kumaun are fond of wearing arms in the Bhábar, originally to guard against robbers, and now, in the pursuit of game, nearly every man is found carrying a matchlock. In case of necessity these habits might be turned to account by Government. A decrease of Rs. 14 took place in the jumma, of which Rs. 4 belong to the waste mouzah of Rouz.

PATTÍ USSEE CHALSEE.

This pattí forms the extreme west and north-west portion of the pargana and extends towards the ridge of Deo Dhoora and the valley of the Punnar. The villages are numerous and the inhabitants prosperous. On the high ranges that highly useful plant hemp† is grown. In the west part the soil in Ussee Chalsee is poor. Hence, notwithstanding the numbers of cultivators and the extension of tillage, only Rs. 20 increase on the total jumma accrued by petty increments in a few villages after deducting Rs. 20 decrease.

In addition to these observations of Umba Dutt, I may mention that in the whole pargana of Kali Kumaun, only two farming leases were found necessary, one on the death of an old and unsupported pudhán in mouzah Kota, Ussee Chalsee, where a reduction of the jumma from Rs. 11 to Rs. 6 induced the taking up the lease by Himmüt Sing Sutwal; the other at mouzah

Additional remarks by Settlement Officer on farms, thokedars and tenures.

* And, he it said, allowed that officer to be surprised and taken prisoner.

(Signed) J. H. BATTEN.

† In many parts of Kumaun, hemp might be largely grown as in Garhwál, but there exists a prejudice against its cultivation. The manufacturers of hempen cloth (*bungella*) are *Kolee* outcasts. No castes, however, are above using the intoxicating drug. *Churrus* derived from the inspissated juice of the leaves and flowers.

(Signed) J. H. BATTEN.

Kotsarree Tumalreea in Goom Des, which, on the death of Dola pudhán and the resignation of his son, was made over for Rs. 10 to Joohar Sing Boorha.

In all Káli Kumaun there are 50 thokedarees, 14 belonging to the Boorha clan, and 36 to ordinary pudhás scattered through the country. In Sooeé Bisong 44 villages are quite independent of any thokedar. Among the Boorha headmen, Puddeo Turagee, Rugghonath Bora, and Jewut Sarkee are the principal representatives of the Mahra faction, and Rugghonath Turagee, Umur Sing Turagee, Dhurm Sing Chowdree and Bishna Bora of the *Furtial* faction. The Boorha is not always the thokedar, and the Boorha-charee honor is often almost nominal. For instance, in mouzah Muntandi in pattí Usee Chalsee, jumma Rs. 53, the land is held in severalty by the resident coparcenary hissehders (pattídárs) and the revenue is paid through three elected village pudhás. The pudhán-charee dues are Rs. 3 cash per annum from the whole community, 1 rupee on each marriage of each hissehdar's daughter, the breast of every goat killed and one *beth* per annum, that is, one day's unpaid labor by all in the pudhán's field; each hissehdar pays these dues to the particular pudhán of his own *thoke*, or division in the village. The thokedar is Seta Bunola. The pudhás pay him together Rs. 2 per annum, 1 rupee on the marriage of each of their daughters, and one haunch of each goat killed by *each* pudhán. The *Goorha* is Puddee Turagee, and he takes in all from the village Re. 1 per annum. Sela-Khola near Champawat is the family village of the Káli Kumaun Joshis, who afford a canoongoe to the pargana. They also possess 4

Canoongoe's village.

mouzahs in Ussee Chalsee, recorded by the Deputy Collector as zamíndári. The Government revenue in one of them, Umolee Doorgakot, is Rs. 65. Formerly its assamees paid miscellaneous dues. Turmeric, ginger, oil and even cloth, articles useful to the Brahmin proprietors at Almora. At the present settlement, for all these contributions Rs. 15 cash malikana was substituted, payable through the village pudhás, also Joshis.

In this mouzah (as in many other Brahminical mouzahs) the payment of thokedaree dues to the thokedar is not made.

11. Pargana Dheeanerow.

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bísis.	Total cultivated bísis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1888 Sambat.	1889 Sambat.			
Dheeanerow.	Rs. 4,401	Rs. 4,320	Rs. 4,902	Rs. 5,456	Rs. 5,768	Rs. 6,047	Rs. 6,128	Rs. 6,212	Khalsa. 9,434	7,783

Total Rs. 84 increase.

Tulleé Chobhynee—the lower part of this pargana has been described in the Bhabar Settlement Report. The three hill pattís are upper or Mullee Dheeanee row described.

Chobhynsee, Mullee Row, and Tullee Row. The whole highland pargana forms the basin of the Ludheea river. It extends from the ridge of Deo Dhoora on the north, to the Bhábar on the south. Chobhynsee occupies the high ranges, which separating Dheeanee row from Muhroree and Chukhata, and the tributaries of the Gola river from those of the Ludheea, in fact connect the Gaghur chain with that of Beroo Choola and Deo Dhoora. In this pattí the chief wealth of the inhabitants consists in large herds of cattle, for which their mountains afford admirable pasture grounds and which they take down in the winter to the Bhábar. Some of the villages, such as Dindee and its dakhilí mouzahs, Mythee, &c., Mujealee, &c., are large and populous, but the cold climate is adverse to agriculture.

Chobhynsee.

Hill rice even is quite ungrown. The majority of the people accompany their influential pudhás, Chundree Bangullee and Buchee Bangullee, to their Bhábar possessions at Chorgullea and its neighbourhood, and are thus enabled to reap all the advantages both of the hills and the plains. The land revenue of Upper Chobhynsee itself (now Rs. 949) has almost reached its proper limit, with reference to the character of the soil, and the occupation and separate payments of the people in the lower country. Mullee Row and Tullee Row are both highly prosperous pattís, and the latter could well afford to yield a higher revenue than it does; but with reference to the constant additions to the jumma in past settlements all the increase that could now be taken amounted to Rs. 66, distributed over the 41 separate leases, and reduced to Rs. 42 by the petty decreases. This pattí yields most abundant crops of rice and wheat, as well as of the coarser grains and turmeric (the Bansmuttee rice of the *síra*, or

Want of a near Taráí market.

irrigated land being very famous) but it is not favorably situated in regard to markets; Sunneea and Haldwani in the Taráí, and Almora and Lohaghat in the hills, being all distant. The establishment of a large intermediate hill mandí at Joulasal, or some other point east of the debouche of the Nadore (Deoha) river at Chorgullea, would be highly advantageous to the Dheeaneeerow paháris and also perhaps to the Desees of Kilpure and Nanakmata. The *síra* lands at Chounda and Koolleal, &c., which form so beautiful a tract on the banks of the Ludheea, belong chiefly

Valley lands in Tullee Row.

to the three tribes of Bora, Muhta, and Koolleal, and their head men are accounted wealthy, though their two most influential members Peeta Bora and Seeona Muhta have died since the settlement was concluded. In Mullett

Mullee Row villages.

Row there is also much valley land, as at Pytna, Soonkota, Kuchul Kote, &c., and the upland (Ooperaon) villages are also large and well cultivated. Mulla and Tulla, Okhul Doonga with their dakhillas (each mahál paying Rs. 225) are especially prosperous. They belong to the Sumul family, of whose numerous pudhás *Jynta* thokedar and Kaloo pudhán are the most influential. The former has valuable

Tribes.

possessions in the Bhábar at Luchmunkee mandí, &c. The Kairha Bora and Deo tribes are also flourishing communities in Mullee Row. The jumma was increased by Rs. 35 in this pattí. The total demand of Rs. 3,090 may be considered fair. In

Farms.

the whole pargana only two *moostajiree* leases exist, and the revenue affected by them is

but Rs. 14. There are iron mines in Dheeaneerow at Munglalekh, of which the ore is said to be the best in the province; certainly the iron made from it is most esteemed by the plains traders. The revenue is included in the one lease of Rs. 2,274 for all Kumaun Proper. Copper ore is also found at Kemoo Khet on the east bank of Ludhea river, but it has only recently been worked, and the individual who discovered the small deposit is at present allowed to hold the lease at Rs. 13 per annum. The tenure of

two villages in Dheeaneerow is recorded as approximating to zamindari. Doolouje in Mullee Row belongs to Kuloomunnee Pandeh, who, after collecting the Government revenue of Rs. 18, receives malikana Rs. 3 cash and 1½ maunds of grain, and the ordinary periodical presentations and services. Such is a hill zamindari! yet many so-called zamindars in the plains are far poorer, dress less well, and live in habitations which the well-lodged Paharis would consider wretched cowsheds.

12. Dhunneea Kote.

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated basis.	Total cultivated basis.
	1872 Sambat.	1873. Sambat.	1874 Sambat.	1877 Sambat.	1880 Sam bat.	1885 Sambat.	1889 Sambat.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khal sa.	
Dhunneea Kote.	2,767	3,603	4,061	4,465	4,743	4,738	4,783	4,839	5,544	5,325

Rs. 56 increase.

We now leave the tahsildari of Kali Kumaun and again enter the Dhunneea Kote described. parganas attached to the Huzur tahsil which we left at Gangooli. Of these Dhunneea Kote and Phulda Kote were entirely settled by myself in 1843, and Ramgurh, Kotah, and Chukhata in 1844 A. D.

The small district of *Dhunneea Kote* lies along the nothern slopes of the West Gaghur, and on both banks of the Kosilla river, while the pattí from which it derives its name occupies the basin of the tributary Khyrna. This was once a retired corner of the district; now it is one of the best known, owing to its proximity to the new sanitarium at Naini Tal, the bazar at which place is fast superseding that of Almora, as the market for the Dhunneea Kote produce. Some of the upper villages near the Gaghur are badly situated in regard to soil; one of these, Chorsa, at the head of the Khyrna valley, was found to be paying Rs. 93, and the few resident worn-out inhabitants declined to re-engage for the revenue, except at a decrease of Rs. 40. The thokedar, Kishna Jullal, offered

Particular settlements.

Rs. 67. As the village had formerly paid Rs. 103, as the cleared arable lands were very

extensive, the climate excellent, and a market quite near (it being easy for the people to pay much larger jumma merely from the sale of milk, ghee and wood at Naini Tai), I thought it right to treat the temporary absence of confident and industrious assamees, as an accident, and I accordingly accepted the offer of Raja Pertab Singh to *farm* the village at the old jumma. He has since let it in *kutkinmah* to the above-named Kishna Jullal, and the cultivation is again nearly up to the old mark. The Brahmins of Badlakote, a village similarly situated, and with a much less favorable soil, complained that, owing to their reputation for wealth, derived from their possessions in the Bhábar, they had been for a long time over-assessed. On enquiry I found that with reference to their payments elsewhere, and in comparison to their neighbours, they were paying much more than was fair for their hill village. I accordingly reduced the jumma from Rs. 151 to Rs. 131. If founded on strictly agricultural assets, their jumma ought to be much less, as that of their neighbours ought to be much more; but with the present deficiency of correct data on this point, and with the overwhelming preponderance of casual and miscellaneous capabilities taken into the estimate of hill resources, I thought it imprudent to make any greater change, and I allowed the large amount of population to remain as the main asset in Badlakote.

In Kishna Jullal's own mouzah of Tulla Kote, one of the most prosperous estates in the province, and beautifully situated on a terrace overhanging the Kosilla valley, I raised the jumma from Rs. 525 to Rs. 550. The assessment is still light. This influential thokodar and his brethren, however, are daily extending their beneficial clearing operations in the Káladhúngi Bhábar, and it would be highly

undesirable to disturb their minds and reduce their resources by any fiscal proceedings at their hill homes founded on theoretical attempts to equalize the land tax. Other decreases and increases were made as circumstances demanded, after my acquiring a minute knowledge of the tract under settlement; and the result in pattí Dhunneea Kote is a total increase of Rs. 39. In Oncha Kote, a tract of 30 or 40 acres of the best tulaon or síra land, known by the name *Choke*, was proved to have been immemorially in the possession of seven villages, but never to have been included in the recorded assessable area of any. I *might* have taken a separate farming lease for this tract, and so punished the dishonest concealment on the part of the several pudháns, but endless disputes and heart-burnings would have been the consequence, and I thought better to leave possession and management as I found them, and in the estimation of decreases and increases of each village to add or *credit* a proportionate

Reservation of Seer Bharree for tea cultivation.

amount under the latter head for its share of the Choke Síra. The total addition to the jumma in pattí Oncha Kote is Rs. 21. In this pattí the valuable mahál called Seer Bharree is farmed to Mootee Chukraet for Rs. 125, under an express condition that he is to relinquish it at any time if required for tea cultivation. The tract was one of the ráj-siras or crown-lands of the province, and Mr. Commissioner Traill had ordered its sale by public auction. But the order

remained unfulfilled, and I thought the present arrangement the best for the interests of Government.

Pattí Semulkha suffered severely from the heavy floods of the Kosilla in 1840. Though the fields have partially recovered the deposition of gravel, and the loss of valuable soil, which then took place, a permanent injury to the valley lands may be considered to have occurred. It is well that only a decrease of Rs. 14 on the whole eight maháls was found necessary.

Down the river the villages of Chowthan are large and flourishing, though few in number. The inhabitants in addition to their trading and agricultural pursuits in the Bhábar, and their profitable employment along the Kotah road, as carriers of goods between Chilkia and Almora, also benefit by the pilgrim road from Badrináth passing through their country, which it enters at Raneebagh. Thus, for some months of the year, they are enabled to dispose of their grain, ghee, &c., to foreign visitors at their own doors.

The jumma of Chowthan was only increased by Rs. 10, and no particular remarks thereon are necessary.

The whole pargana is rich in an agricultural point of view, and its orchards of mangoes, plantains, oranges, &c., show the general mild temperature of the district. But the frosts in winter are extremely severe and the people are glad both for the sake of pasturage and climate to repair to the sunny Bhábar.

The only two *moostajiri* leases have been mentioned. The bhyachara tenure prevails, but two zamíndáris occur; one at Mullagaon in Ooncha Kote, the purchased estate of Mootee Chukraet, the other at Tungeeora in the same pattí, the property of Jaimull and Jeewa Muhra acquired by orders of Court since 1880 Sambat. In the former, the zamíndár takes as his share one-third of the produce in the ooperaon, and half in the tulaon lands. In the latter, the proprietors keep a large proportion of the land in their own hands in *nijjote*, making their own arrangements with their several Sirthan assamees and Hálees, and taking from the old *khaekur*, or occupant cultivators, besides quotas of the Government jumma, slight cash malikana, and usual occasional nuzzurana.

The iron ores of Dhunneea Kote (chiefly red hoematite) are found in numerous localities, the mines being all included in the one general lease of the district. With reference to the plenteousness of the deposits, abundance of fuel, and vicinity to the plains, these mines might become very valuable in case rail-roads should be formed in Northern India. As it is they are

so neglected that our Executive Engineers sent to Calcutta for the iron of three suspension bridges erected in their immediate neighbourhood, and an attempt at home manufacture of the necessary metal was not even thought of. There are ten thokedars in Dhunneea Kote, of whom *Kishna Jullal*, previously mentioned, is the only one possessed of any great activity or intelligence. He is a fair specimen of a Pahári headman both in his good and bad qualities, and in the openness, and perhaps roughness of his man-

ners. Prem Nidhee, the maaffidar of Lohalee, and other five estates in this pargana will be mentioned in his proper place.*

13. Phulda Kote.

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bisis.	Total cultivated bisis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1889 Sambat.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khal	sa.
Phulda Kote.	6,324	6,524	7,191	7,475	7,919	7,889	8,044	8,042	69	12,540

Rs. 2 decrease.

This pargana commences on the east at the peak of Seahi Dehi, opposite Almora, and thence occupies the southern slopes and base of the Jhoola Deoridge (or watershed between the tributaries of the Rámanga and the Kosilla,) as far as Chowmou peak and Byna ghât. Westward of these the range of mountains is included in P li, but at pattí Kosean, there is a prolongation of the pargana along the banks of the river to Sethi, where it adjoins *Kotah*. This country was the especial scene of the successful military operations in Kumaun, which preceded the taking of Almora in 1815. With the exception of a few places in *Kosean* there is no great extent of leve or *síra* land, some fine valley land along the Koonjgurra, which unites with the Kosilla at Bojain,

was almost irreparably injured by the above-mentioned flood of 1840. All the upper pattís are so much alike and are so intermingled that, especially after such a full report on the similar districts of Dhuneea Kote, it is quite

superfluous to describe each separately, while Assessments. Statement VI. can be examined for particulars of the jumma bandí. The Rs. 4, on account of waste recorded in pattí Kosean, belonged to a *nia-abad* lease of the last settlement, which was abandoned at this. The total decrease of Rs. 2 on the whole pargana might have been avoided,† if any attempt had been made to form a general scheme and thence to deduct particulars. As it is, this item stands as a proof of the settlement being, as asserted, *strictly mouzahwar*, and, if its appearance is thought discreditable to the operations, the *nia-abad* leases issued since their conclusion, and hereafter to be reported on, will enable us to absorb the petty decrement in the next pargana statements.

The villages are for the most part large, well inhabited and thriving, but the soil in the upper parts is not very favorable for the production of the best

* *Vide* Maatfis, paragraph 24.

† *Vide* remarks on this subject in pargana Sira, para. 8, page 230.

grains. The Phulda Kotees, however, are great traffickers, and with their neighbours of Dhunnia Kote, almost monopolize the trade in borax, &c., between Bagesar and Chilkia, as also the cloth and sugar trade between Almora and Kashipur. The principal refining furnaces for borax at Chilkia itself, also belong to Paharis of Phulda Kote.

The Pandis of Pandi Kota, &c., are a principal tribe in Mulla Doti unaddicted to mercantile and carrying pursuits, while they afford patwaris, sepoys and chaprassis to Government. Jiwa Muhra of Tanda, and Dhurmanund Belwal of Seoon Tulla, are well-known capitalists, the former, the great money-lender and litigant of the pargana, the latter the lessee of the jungle farms in the Tarai. Jeona Koomai of Selingi, Jeona Muhra of Toonakot, and Buchi Seun of Kuggear, are the remaining most influential members amongst the thokedars of Phulda Kote.

Disputes of various kinds were brought forward at the settlement. Those referring to the subdivision of pottahs, the separation of dakhli mouzahs, the appointment of pudhans, and the recording of the rights and possessions of the cultivators, were decided in the course of the operations. But the hissehdari disputes between the different members of the dominant families were nearly all left to the ordinary course of law in the Civil Court. The rate of thokedari dues found to be generally prevalent is $\frac{1}{2}$ an anna, or 6 pie, per each rupee of the Government jumma, in addition to the usual fees on marriage, &c. In two villages, viz., Binkote and Hulsone, the tenure is not strictly *bhyachara*. The proprietary right in the former is at present vested in three members of the Bisht tribe. The Government rent is Rs. 120 on 200 bisis; of these, 147 bisis are in the occupancy of the village *khaekurs* holding in severalty, who pay Rs. 107 of the total revenue, and the ordinary occasional nuzzurana and offerings, but nothing more in cash or kind. The remaining 53 bisis remain undivided in the hands of the hissehdars, or so-called zamindars, one of whom, Dhurmanund Bisht, is the lambardar, and they equally divide the proceeds after paying Rs. 13 their portion of the Government jumma still remaining due. The khaekurs made loud complaints against this arrangement, but, unfortunately for themselves, they were induced to set up claims to the proprietary right, which were disproved by sanads and decrees, &c., and after investigation the profits of the Bishts and the burden of the occupants were decided not to be excessive.

Hulsone was a maaffi village, resumed in 1835, after the last settlement; as none had a better claim, revenue engagements were taken from the maaffidars as proprietary hissehdars, viz., Muddun Bullub Punt, Gungo Bullub Punt, and Doorga Dutt. At the present revision an increase of only Rs. 3 was laid upon the first jumma of Rs. 35, though putting aside considerations of the reduced means of the owners and only looking at the pargana rate, the jumma on the land will not eventually be unfair at double that sum. In the *dakhli* or *sira* lands, the hissehdars take a third of the produce from their assamees. In the ooperaon

lands, they collect Rs. 55, and they make themselves entirely responsible for the Government jumma and hold a joint pottah. A recourse to new farming leases was not found anywhere necessary in Phulda Kote.

14. Pargana Rámgarh—

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bís.	Total cultivated bís.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1890 Sambat.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khalsa.	
Rámgarh.	1,944	1,946	2,317	1,969	1,859	1,886	1,862	1,864	1,517	1,302

Rs. 2 increase.

The little pargana of Rámgarh lies between the Gaghur and Lohakote ranges, both uniting on the east at the great Moteswar peak, which is the source of the east Khyrna. Thus, the scene in many parts is quite amphitheatrical. The well-known glen of Rámgarh on the high road between the plains and Almora belongs to the three villages, Naekana, Borha Kote, and Jútía. The upper and northerly parts of the district belong to pattí Agur, and only in one or two spots along the river bank below Súpí and Míaroe, is any *tulaon* land found. The villages of Agur, whence the inhabitants are called Agurís, belong to the tribe of *Sones*, whose especial avocation is the working of the iron mines and preparing the ore, not only of the Lohakote ridge itself, but throughout the province. They are súdras by caste, and will not labor at the *actual* work of *lohars* or blacksmiths. They are also employed in the Bhábar and elsewhere as road-makers and excavators of water-courses (*bildars*), and during late years the Sones have become the principal contractors for all roads and buildings at Naini Tal, and have been found highly useful to the settlers at that sanitarium. The several villages, 20 uslí and 16 dakhlí, are all favorably situated in regard to climate, but the soil is not generally good. The Agurís remain at home from May till November, and during the rest of the year, they and their families are to be found at the several mines, some of the best of which are in Rámgarh itself. The main body, after sowing their wheat and barley, however, collect at Khutsari, in pargana Páli, where the mild climate and the cheap food, besides the plentiful ores, hold out great attraction. Viewed as a land tax or as "the State share of the

Rámgarh described.
The tribe of Agurís, or miners.

produce" the jumma of pattá Agur has always been very high; for it certainly could not be paid out of the surplus proceeds of agriculture. The case of Rámgarh resembles that of the Bhote máhals, inasmuch as the inhabitants pay revenue, village by village, according to their general means and resources. In fact, as they must in some way or other contribute to the support of the State, they are taxed for the healthy air and secure position of their homesteads. As the terms on which the thikadárs of the mines are obliged, in the *absence of competitors*, to engage the labor of the Sones, are highly favorable to the latter, it may also be considered that in their village tax they also pay the revenue, which is lost to the State by their monopoly of the mines; I therefore left the total jumma, Rs. 792, as I found it. Similarly, in pattí Rámgarh, mouzah Naekana is, with reference to the jumma paid, but poorly off for land. Its inhabitants, however, are

Remarks on anomalous land revenue in Rámgarh.

Peculiar races.

ginally springing from that source, and afterwards by intermarriages with other inferior tribes, becoming a separate tribe, only occasionally recruited by births from Paturs. The daughters born to Naiks, however, themselves recruit the numbers of the frail sisterhood. The Naiks have, during the British rule, been the chief clearers of the Chukhata Bhábar, and as shewn in the report for that tract, their villages of Haldwáni, Makani, &c., are highly flourishing and still under-assessed. Under these circumstances I felt no scruple in maintaining the jumma of Naekana at its former amount, Rs. 105; more especially as, in the earlier settlements, the jumma had reached Rs. 140. The people of Borha Kote (Rs. 215) and Jútía (Rs. 250) also possess fine tracts of land in the Bhábar and pay highly (but not perhaps too much so with reference to what has been above urged) for their mountain homes. Two doubtful cases are left in pattí Rámgarh, viz., those in Busgaon, &c., Rs. 171, and Pabrá, &c., Rs. 51. Here the inhabitants have no well-known resources beyond their homes, except from their Brahminical profession, and their lands are for the most part poor and steep; yet the jummas, which I retained after full enquiries and receipt of farming offers, were the lowest they have had since 1877 Sambat, when their quotas of revenue were 178 and 73 respectively. Two great pattidári disputes in Jhútfa and Naekana, were settled by the election of four pudháns in the former and six pudháns in the latter, in addition to Bhuggee thokedar and Puddee Naik. For this pargana generally I may remark that, if at any time labor can be supplied to speculators in the Kumaun mines, on purely free-trade principles, and if also an assessment of the Bhábar should take place, founded strictly on land measurements and estimate of produce, &c., then it may be found necessary entirely to remodel the fisc in this hill pargana, and to calculate a proper amount of land tax. The same necessity would occur at Milam, if customs duties were established in the Júhar pass.

Naiks.

Cultivation of Bhábar by the people of Rámgarh.

Doubtful poor villages.

Disputes. Assessments in Rámgarh, perhaps unstable.

15. Mulla Chukhata and Mulla Kotah—

Names.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bisis.	Total cultivated bisis.
	1872 Sambat.	1873 Sambat.	1874 Sambat.	1877 Sambat.	1880 Sambat.	1885 Sambat.	1890 Sambat.			
Mulla Chukhata	Rs. 1,715	Rs. 1,625	Rs. 1,741	Rs. 2,024	Rs. 2,231	Rs. 2,527	Rs. 2,595	Rs. 2,620	Rs. 2,828	Rs. 2,620
and Mulla Kotah.	2,183	2,367	2,436	1,962	1,986	2,315	2,317	Total Rs. 25 increase. 2,295	2,591	2,154

Rs. 22 decrease.

These are the *hill* pattis belonging to parganas Chukhata and Kotah, the account of which formed a part of the Bhábar report. They immediately overhang the Bhábar, and, with the exception of the north-western extremity of Kotah, they may be generally stated to cover the southern or plainsward slope of the Gaghur range from the Golah river on the east to the Kosilla river on the west. The upper villages accordingly partake of the ordinary mountain character, the lower of the climate and productiveness of the Bhábar. Chukhata said to be a Bháka corruption for *सिखात*, or country of the seven lakes, may also be correctly described, as occupying the entire basin of the Golah river; for the whole drainage of the district finds its way into that river before it leaves the hills at

Account of Chukhata.

Lakes.

Bhamouri. The largest lake, Naini Tal, occupies the source of the Bulleah branch. The next in size, Mullooa Tal, forms part of the bed of the Golah itself, and was evidently produced by a landslip. Bhím Tál and Naukuchia lakes, on an intermediate table-land, send forth each a small stream uniting to form an affluent of the Golah. The four smaller lakes and adjacent ponds, called by the natives Sat Tal, lie between Bhím Tál and the Bulleah, and contribute to the latter river. The central plateau near Bhím Tál is rich in fine villages. The extremes of the pargana are more jungly

People.

and the part adjacent to the Bhábar is sadly infested by tigers. On the whole, however, the inhabitants of Chukhata are a prospering race, and among them the Muhra and Sone Bisht families, who first ventured to push their possessions beyond the Burokheri pass into the Bhábar (carrying with them to their clearings the name of their hill pargana) are under the present secure Government reaping the fruits of their enterprize, and are gradually increasing in wealth, retarded somewhat in the case of the Muhras by their family quarrels and divisions. Some of the best land in the highland valley alluded to belongs to the Pandé and Punt Brahmins,

Unfortunate choice of Chukhata for the tea nurseries.

who do not accompany the annual migration to the Bhábar. It is unfortunate that the tea nurseries have been principally planted in their lands under the pressure of authority, and that thus the zamindárs

have become accustomed to associate the tea experiment with present complaint and injury, instead of with visions of future wealth.

There are three principal thokedaris in Chukhata, held at present by

Thokedaris.

Nur Sing, Bohra, Luchmun Sing and Kishun Sing, Muhra, and Khurk Sing, and Deb Sone

Bisht. They collect the ordinary dues from the several pudhans, whose villages are included in their pottahs; but in their own hissehdaree mouzahs, or where they have also the malgoozarship, such extra dues are withheld. The tenure in Chukhata is *bhyachara*, but in mouzah

Tenures.

Bijrole non-proprietary assamees occupy all the land, except 5 bisis seer and 4 bisis

hug-pudhanee, and pay $\frac{1}{3}$ d of the produce to the five proprietary hissehdars of the Punt tribe. These, with their pudhan Lutchmee Kant Punt, share the same equally among themselves. In the Muhra villages the lands are actually divided among the hissehdars, but the richer members of the tribe let out their fields to sirthan and paekasht cultivators, and also employ the labor of their own domestic *halees*. The revenue arrange-

Assessment.

ments at the revision of settlement resulted in Rs. 25 total increase to the jumma, of

which Rs. 14 are due to *nia-abad*.

The Chukhata people present a contrast to their neighbours in

Dislike of the inhabitants of Chukhata to cooly labor.

Phulda Kote, in being singularly averse to the labor of carrying loads however profitable. They themselves account for this feeling

by saying that their agricultural toils involving, besides their pahári tillage, the sowing and reaping of a crop (and sometimes two) in the hot Bhábar, quite incapacitate them for physical exertions of the kind. The Kotah people in a less degree affect the same distaste. Under these circumstances the voluntary coolies necessary for Naini Tal and Káladhungi are rarely if ever natives of the immediate neighbourhood.

One little mouzah in Chukhata, *viz.*, Jheolee, Rs. 7, on the Bulleeah

Farm in Chukhata.

was let in *farm*, to the thokedar Nur Sing Bohra.

There is nothing particular to describe in upper *Kotah*. The small

Kotah described.

village and fort of that name, with the ruined royal residence of Debeepooro adjacent,

occupy the mouth of the Dubka pass, where the river enters the central plain of the Kotah Dan. The sources of the Dubka, the Bhola or Bhole, the Nihal, the Bahmunni, and the Kukra rivers, are all situated in this pargana; while the Kosilla river passes through one portion on the *north* of the Garghur range, before it enters the Bhabarputti at Chookum. To the lower and upper villages the remarks for the similar parts of Chukhata apply, but in Kotah there is no central level tract like the beautiful valley of Bhím Tal. The main roads from Almora to Chilikia and from Káladhungi to Naini Tal pass through this patti, but no large villages are near the passes. The majority are scattered about the mountain forests without connection. The best and largest maháls, Jhulna, Bhagní, Dola, &c., are situated between the heads of the Dubka and the Bahmunni rivers, on the spurs from the great Bhádán Dhooora peak of the Gaghur. There is also a cluster of

good clearing, Bagär, Muhrorí, &c., at the head of the Bhore between the Bhadán—Benaik Pass and *Cheenar*, the well-known monarch of the Naini Tal mountains. Petty decreases of a jumma to the extent of Rs. 36 were found expedient in the mouzahwar settlement, but after

Assessment.

allowing for the petty increases and nia-
abad, the total decrease was only Rs. 22.

Of the 55 pottahs, 5 are *moostajiri*. Dola, Rs. 84, the largest village

Farms.

let in farm, was transferred to Raja Sheoraj Sing of Káshipur by the voluntary act of the pudhán and hissehdars. Khyralee, Rs. 72, fell almost entirely waste from the want of sufficient hands, and on the resignation of the remaining shareholders, Jeet Sing Putwal and Nur Sing Bohnal engaged the village at the old jumma, and it is being gradually restored. The other farming leases are for petty amounts. Ram Sing Bhelia, the enterprising pudhán of the Káladhángi clearings, and Kaloo Sone, the well-

Thokedars.

known zamíndár of Rámpur in the Dún, and Jewa Koonketí, whose villages are situated near the Kosilla, are the three thokedars of Mulla Kotah.

Some trouble was experienced in preparing the record of rights and liabilities in Bhagní and Julna and other villages, where Kaloo Sone had been accus-

Disputes settled in Kotah.

tomed to allow no authority but his own. However, the disputes ended in the election of village pudháns, the formation of revenue and rent rolls (*phurd phaut*) and the determination of all other necessary matters, here as elsewhere, much to the content of the several communities, and to the chagrin of their former master.

16. Pargana Chowgurkha—

Names.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bísis.	Total cultivated bísis.
	1872, Sambat.	1873, Sambat.	1874, Sambat.	1877, Sambat.	1880, Sambat.	1885, Sambat.	1890, Sambat.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Khal sa.	
Chowgurkha...	4,118	4,515	5,123	6,817	7,714	7,736	7,884	8,110	20,753	15,883

Rs. 226 increase.

Chowgurkha is bounded on the north and east by the Sarju, which

Chowgurkha described.

river continues to divide it from Gangooli as far as the junction of the Punnar river. The latter and its tributaries drain all the southern portions of the pargana. On the west it approaches the capital, Almora, while the drainage in this direction by the Sowl river flows into the Kosilla. Thus, in the centre of the tract on the Shemdeo ridge, or offshoot of Binsur and Jagesur range, spots are frequent where affluent springs of the Ganges and the Gogra are within a few yards of each other. Pattís Khurhai and

Ritagarh occupy the northern extremity in the direction of Bágesar; Rungor and Daron the eastern parts; while Salum forms the southern, and Lukhunpoor the western division.

The name of the pargana is derived from the four principal district-circles last mentioned. Salum and Lukhunpoor are highly cultivated and thickly inhabited, the *tulaon*, or valley lands, especially in the former, being famous for their crops of the very best rice; the *ooperaon*, or uplands, being generally blest with an excellent soil, while hemp is grown

Assessments in Salum and Lukhunpoor.

in numerous places, both high and low. In these pattis, notwithstanding the increases at the present settlement of Rs. 106 and Rs. 54 respectively, which the people themselves willingly agreed to pay, the assessment is still very moderate, but with our present knowledge it can hardly be called too low. Many good villages belong to Brahmins,

Resumed maaffis.

and others are resumed *maaffis*; and in these last the system of periodical increases was in some measure abandoned by Mr. Commissioner Traill, in order to keep the old families, affected by his resumptions, from falling into poverty and discontent. Among the Brahmin villages of Salum, Nega Sungrolí with its *dakhlís* (Rs. 146), belonging to Gungaram Pandé and his brethren, is the largest. Of the Rajpúts, Mahendra Sing Bohra is the principal thokedar and pudhán, and his mahál of Níry (Rs. 187) is situated in the midst of plenty and population. There are six other thokedars in Salum, but none of any note. In Luckun-

Large khalsa villages.

poor, the Joshis of Digolí still retain their estate in *maaffi* tenure. The largest khalsa maháls are Khola, &c., Rs. 113, Banjatakha, &c., Rs. 80, Chamee Rs. 73, Súpi Rs. 64, and Chaní Rs. 65. They chiefly belong to

Tribes.

Bisht, Bunola and Deorí Rajpúts. The Tewarri and Pandé Brahmins are numerous in Lukhunpoor. The high road from Almora to Pithoragarh passes through this patti, crossing the Sowl river at Súpi Chanee. One small *nia-abad* pottah of Rs. 3, at Therola, was abandoned at this settlement, and hence the entry under the head of Waste in Statement No. VI.

Pattí Daroon is noted for the great temples of Jagesur,

Daroon Pattí.

Deende-swur, &c., at its northern extremity. Twenty-one villages are held on *goont*, or religiously assigned rent-free grant, for the support of these establishments. The noble scenery of the Jagesur range is well known to

Jagesur temple and range.

travellers, and the glen in which the temples are situated is beautified by the largest grove of deodar trees* now remaining in Central Kumaun. The patti itself is on the whole poor and inferior, and the portion near the Sarju is very jungly,—Daroon and Rungoor are alike, and both resemble in many respects the neighbouring district of Gangooli. Some of the villages, such as Dhunneea Rs. 85, (belonging to the well-known Dhunneea

Villages of Daroon and Rungoor generally poor.

Joshis) Doorga Rs. 106, Gyrar Tulla Rs. 57, &c., &c. are large and well inhabited, but for the most part no great amount of pros-

* *Pinus deodara*.

perity is visible. In both pattís together the number of separate leases (malgoozari pottahs) is 87, comprising within them 62 *dakhli* mouzahs and *bugga* lands; as the whole tract yields Rs. 1,909, the average jumma per pottah is not quite Rs. 22. In Rungoor Rs. 13

Assessment.

under the head of Decrease are due to five petty mouzahs which fell waste from the abandonment of their owners. On the whole pattí, however, there is an increase in the jumma of Rs. 23. The Deputy Collector reports that both pattís have reached their proper limit of taxation, as the high ranges on their north and west, and the low jungly valley on their east, subject these villages to loss and injury from the visit of wild

Jungly state of Rítagarh.

beasts and deer. Rítagarh occupies the deep glen of the Jaigunnee stream at the back of the Binsur and Jagesur mountains. The lower part towards the Sarju is covered with the most exuberant vegetation of a tropical type, the resort of tigers, and is extremely hot and unhealthy. The upper part at Kurela, Pasdeo, and Chowna-bilouri, where the Bágesar road crosses the valley, is more salubrious in climate, and presents a fine spread of cultivation. Here, therefore, we are not surprised to find some influential members of the Jhijjar tribe of Joshis in possession of the land.

Chowna-bilouri belongs to Rotela Rajpúts, whose ancestors were

Zamindári of Nowgaon, &c.

connected with the *Chandela* or royal race in Kumaun. The mahál known as Nowgaon, with its *dakhli* lands, comprises a large portion of Rítagarh, some of which is admirably adapted for the production of rice, sugarcane, turmeric, &c. The increase of the jungle, in some measure owing to the bad government during the Gorkha rule, has rendered this valley less and less habitable. Notwithstanding the immense extent of his culturable lands in square miles both high and low and a recorded amount of cultivation at 822 bísís, the zamindár Dowlut Sing Bisht was with the greatest difficulty induced to allow his revenue payments for the 20 years' settlement to be enhanced from Rs. 70 to Rs. 100, an amount which he could with ease defray from the sale of the oranges for which Rítagarh is famous. His relative and enemy

Its assessment.

Roop Sing Bisht made an offer of Rs. 164; and under all the circumstances I thought Rs. 100 for seven miles of hill and dale a not immoderate amount to be taken from the pudhán. However, on his urgent appeal to yourself as Commissioner, an increase of Rs. 15 was declared to be sufficient, and Rs. 85 is the revised jumma of Nowgaon. It is unfortunate that the temper of Dowlut Sing Bisht (a foudar of the Gorkha times and otherwise mixed up with the later Native history of Kamaun) is that of a soured and proud old man, and that the character of his sons is not altogether unexceptionable, while the hatred and jealousy on the part of his own relative abovenamed shows no signs of abatement; and the Joshis and other neighbours, who consider him an upstart, are too happy to aid in fanning the flame of discontent.

Prospects of Rítagarh.

Thus, there is, I fear, little present hope of any improvement in Rítagarh by moral instrumentality, even if any great change for the better were not

forbidden by the climate and situation. Very great difficulty was experienced in preparing the settlement records (*phard phant, ikrar-namah, &c.*) of this estate. They have only now been completed

Goont lands in Rítagarh.

after great personal trouble by myself.

Eleven *goont* mouzahs in Rítagarh, chiefly situated in the upper part, are excluded from the khalsa area, and belong to the Jagesur and Díndasur temples. Pattí Khurhai,

Khurhai described.

probably so called from the large deposits of steatite there found, occupies the high

ridge and its northerly slopes which intervene between Rítagarh and the Sarju at Bágesar. Large forests of

Mines and quarries.

pinus longifolia (chir) here characterize the

scenery, and the copper mines and limestone and soapstone quarries throw its agricultural features into the shade. Three-fourths of the villages are found paying jummas of the smallest amount, Rs. 9 per pottah, being the average. Nevertheless, a strenuous attempt was made

Assessment.

at the settlement to reduce the total demand even below the former sum, Rs. 308. This

was vigorously met by the Deputy Collector, and he succeeded in finally raising the jumma to Rs. 341, with the introduction of only one farming lease, *viz.*, that of mouzah Khurhai itself (Rs. 15) let to an Almora Bannía, Purma Sah. Although it is true that the villages are all surrounded by forest, and that those having the best *síra* lands near the Sarju are in insalubrious situations where only *paekhas* cultivation can be introduced, still the people of Khurhai possess a market for their produce close to their homes at Bágesar, and amongst the Bhoteas, who in the winter pasture their cattle and sheep in their forests; and they have no grounds whatever to complain under their

Thokedars in Khurhai.

present fiscal burden. Their two thokedars, Bhowan Singh and Kullean Sing Negí, are

men of no weight in the country, and the best thing for this pattí would

Capitalists required in Khurhai.

be the introduction of a few more capitalists from Almora and Bágesur, like Purma

Sah, abovementioned, and like Kurri Sah and Damoo Sah, the (*nia-abad*) proprietors of Bellone, Síra, &c. (Rs. 40) on the banks of the Sarju.

The copper mines in Khurhai at present yield Rs. 15 to the State, and they are now being abandoned by their

Copper mines.

lessees who are only the *negí* thokedars just

named. From the report of Captain Drummond on the quality and extent of the ores, it would appear that capital and skill would render the Khurhai mines valuable and important. The nature of the soil, (steatitic and talcose mud, with springs) in which the cupriferous deposits occur, render the efforts at working the mines of the neighbouring zamíndárs a constantly recurring and nugatory labour, and the results the most puny and contemptible. The ores of iron are plentiful in

Iron ores in Chowgurkha.

various parts of Chowgurkha, and are worked at thirteen different spots, at one of which

(Jhirratolí in Daroon) magnetic ore is found. Goitre prevails to a great extent in Chowgurkha, especially in

Goitre.

Rungoor and Daroon, with its usual occa-

sional accompaniment of cretinism.

In all Chowgurkha there are 29 thokedars, and of the numerous pudhans belonging to the 292 malgozari pottahs 13 hold their mahals at the present settlement on a *moostajiri*, or farming lease.

Thokedars and farmers in all Chowgurkha.

17. Pargana Baramundel—

NAME.	FORMER JUMMAS.							Highest new jumma.	Total appropriated basis.	Total cultivated basis.
	1872, Sambat.	1873, Sambat.	1874, Sambat.	1877, Sambat.	1880, Sambat.	1885, Sambat.	1889, Sambat.			
Báramundel.	Rs. 9,300	Rs. 10,219	Rs. 11,194	Rs. 15,044	Rs. 17,344	Rs. 17,381	Rs. 17,877	Rs. 18,172	Khal'sa. 19,026	17,732

Rs. 295 increase.

Baramundel, as its name implies, comprises twelve *pattis*, or subdivisions, and from its situation in the centre of the district, and from its containing the capital, may be considered the heart of the province. The little *pattí* of Khaspurja surrounds Almora. Oochíoor and Bísodh lie to the east of the town, and border on Chowgurkha; Bora-ke Rao, Khyra-ke Rao, and Mulla and Tulla Síondra extend to the north and north-west; while Mulla and Tulla Tíkhoon, Reooní, Dewaseoon, and Uttagoolí form the western divisions of the pargana. Baramundel occupies the whole upper basin of the Cosilla above the great turn of that river to the westward below Almora. In Khyra-ke Rao and Uttagoolí, which alone are west of this basin, are found the sources and main upper course of the Gugás river, a large tributary of the Rámghanga; and these are separated from the Kosilla region by the Bhutkote, Airí Deo, Reooní, and Síahí range east, and by the Jhoola Deo on the south.

The whole tract is richly cultivated and thickly peopled, with the exception of the highest mountains, and these are by no means difficult of access, nor do they present any stupendous features in the landscape. Almora itself is situated on a low flat ridge emanating from a main spur of Binsur, and the site of the capital appears to have been selected not only on account of its being central, but also for its inexhaustible stone and slate quarries, and the number of its springs.

The climate of Baramundel is for the most part very fair; the height of the villages above the sea varying from 6,000 feet to 3,500 feet, the main valleys however rarely falling to the latter level. Perhaps in no part of the hills can anything more beautiful be seen

Climate and scenery of Baramundel.

than the valley of the Kosilla in Bora-ke Rao, especially near Someswur. The mixture of the natural scenery of wood and water, the care-displaying fertility of innumerable fields, and the sprinkled human habitations remarkable for their pretty architecture, make up a picture which it would be difficult to equal in any part of Asia. The cheerfulness and abundance, too, visible in the neighbourhood of Almora itself and Háwalbágh are well known, and make up for the absence of grander natural features. It is hardly an exaggeration to say that on the north-west face of the Almora hill from ridge to base there is not a yard of land uncultivated.

It is pleasing to reflect that much of this plenty is the fruit of peace and protection, the gifts of the British Government, and that, in all human probability, a very contrary spectacle would have now met the eye if Gorkhali rule had continued at Almora to the present time.

Products.

The cereal grains form the chief productions of the soil, and in Bora-ke Rao, Khyra-ke Rao and Uttagooli, sugarcane, cotton and linseed are also frequently seen. The two former, however, are (as elsewhere mentioned) not grown as profitable staples, but for home-use; nor is there any manufacture of saleable *goorh*, &c. Throughout the whole pargana, but especially in

Orchards.

Mulla Síondra, the fruit of the hill pomegranate trees (*dharim*) is a most plentiful and valued production, the extracted juice being sold in the bazar as a fine acid, and the outside *rind* taken in large quantities to the Tarái Mundís, under the name of *naspal*, as an important article in the dyeing and tanning trade. Walnuts, oranges, lemons, and plantains also are very abundant. This orchard wealth is daily increasing, whereas, under the late Government, from the mere wantonness of the Gorkha soldiers in cutting down garden wood, the villages were becoming more and more denuded of fruit trees.

The State No. VI shews the detail of the present revenue assessment in regard to the total changes made. In all the pattis, the mouzahwar settlements resulted in a total increase. In none is there any record of waste on the one hand, or *nía-abad* on the other.

Only 14 mouzahs were leased to non-proprietary farmers, of which

Farms.

the revenue engaged for amounts to Rs. 323. The total jumma-bandí of Rs. 18,172 shows an increase in the pargana of Rs. 295. The Deputy Collector, viewing the statement of assessable area as accurate, records his opinion that Baramundel

Opinions on the land revenue.

has reached its maximum of land tax, the correctness of which opinion his successors may *perhaps* be inclined to doubt after regular surveys shall have taken place. The removal of the line corps from Almora has undoubtedly lessened the demand for agricultural produce, and there, at present, appears no prospect of enhanced consumption within the pargana. In this state of affairs we ought perhaps to congratulate ourselves that the existing amount of revenue is paid in *cash* so easily, and check any rising feeling of cavil, at what has been sometimes called the Lilliputian results of Kumaunis fiscal operations.

18. Páli Puchaon—

Name.	FORMER JUMMAS.							Highest new jumma.	Total appropriated bisis.	Total cultivated bisis.
	1872, Sambat.	1873, Sambat.	1874, Sambat.	1877, Sambat.	1880, Sambat.	1885, Sambat.	1889, Sambat.			
Páli Puchaon.	Rs. 20,902	Rs. 20,911	Rs. 25,593	Rs. 31,246	Rs. 32,597	Rs. 32,639	Rs. 33,139	Rs. 33,799	Khalsa. 30,593	27,828

Rs. 660 increase.

To the greater part of the Páli Puchaon, the description just given of Páli described. Baramundel applies. This large pargana is the most westerly of Kumaun Proper, and its patts of Mulla Chokote and Sult border on Garhwál, and this last tract also overhangs the Bhábar; on the east Mulla Dwara adjoins Baramundel; on the south Silore and Kuklasone meet Khulda Kote; and the central part is occupied by Gíwar, Tulla Chokote, Tulla Dwara and Nya. The two broad valleys through which the Rámanga and its

Fine valley of the Rámanga. main branch, the Bino, take their course, meeting at Boodha Kedar, and the fine lateral glens of Khutsarri, Nagadh, Kotlar, Garion, Deghat, &c., form a remarkable feature in Páli, and to a traveller coming from the West suggest the idea that he is leaving the mountains altogether. Not less surprising is the aspect of many of the smaller ridges of the hills themselves, especially in Mulla and Tulla Dwara, covered from base to summit with villages and terrace-fields, and separated from each other by a succession of highly cultivated table lands and valleys, both small and large.

Highly cultivated hills and table-lands, &c. Of these last the course of the Gugás river and its affluents presents favorable examples. Of the former, Dwara Háth and its neighbourhood is a grand and well-known illustration.

The tributary Nyr from the west also reaches the Rámanga through a fertile and populous country, but less flat than the tracts above named.

Khutsaaree* in Geewar owes its redemption from waste and a fatal

* "The Valley of Crime," formerly a royal *síra* and only resorted to by criminals fleeing to this place as to a "City of Refuge," and allowed pardon on their tilling the soil of the Crown-lands.

climate to quite recent times; the zeal and industry of the principal pudhán, the late Theproo Negee, and his cultivators having been fostered and encouraged by Mr. Commissioner Traill. It immediately borders on the Garhwál pattí of Lohba, the fort of that name overhanging the frontier line. The iron mines are the most extensive and productive in

Iron mines.

the province*. The pilgrim road from the northern shrines here enters the pargana and leaves it again at the points where the narrow ridges of Butronje-kanh

Roads.

Kosilla. The name of the

Name.

pargana is derived from the petty town of Páli, which is situated on a low spur of the Nythána ridge above the Rám-ganga, and which was formerly the residence of a Ghorkhalí Foujdar; and, in the earlier part of our rule, of a British tahsildar.

The least continuously-inhabited and cleared part of Páli is to be found in pattí Sulut at the south-west corner of the division; but *there* the ginger, turmeric, and capsicum cultivation is very profitable, and the remunerative market of

Observations on the several parts in regard to products, pasturage, &c., &c.

Chilkia is within a day's march. The high portions of Mulla Chokote adjacent to Joonia Gur, &c., are also less fertile and more jungly than the more central districts. *There*, too, the fine climate and pasturage

Pasturage tracts in Chokote.

compensate for the deficiencies of soil, and some of the largest and best villages of the district are found in the Chokote highlands. Indeed, the finest tulaon lands are the most precarious, owing to their liability to floods, such as

Floods and diluvial losses in the best valley lands.

those of 1840, which at Tamadhone, Bikiakke-Syn, Silore, and other places, committed great injury to the arable soil, and would have seriously affected the revenue, if the existing payments had been at all accurately proportioned to the quality and quantity of land. It appears from the Deputy Collector's remarks on his re-adjustments of jumma in Páli Puchaon, that in some few places he allowed a slight decrease in the Government demand on account of diluvium (*durrea-boord*), but that, in general, the loss to the village communities under this head was compounded for by the *pretermittung of increases*. Twenty

Farming leases.

moostajirí durkhasts in Páli, affecting a revenue of Rs. 852, were accepted; none of these were owing to resignations of proprietors on account of high jumma. Most of the pottahs were transferred by mutual agreement, or were retained in the absence of hissehdarree claimants. In the whole

Assessment in Páli.

pargana an addition to the jumma of 2 per cent. Rs. 660 (the remainder after deducting Rs. 91, the total of all the petty decrements) occurred, and Umba Dutt

Opinions of Native Deputy Collector.

takes particular care to state that in the *open assemblies* which surrounded him at the time of settlement, the feeling of the people, with

* There is a small copper mine (also in pattí Gaewar) recently opened,—Jumma Rs. 35.

reference to the constant past *quinquennial* increases of Mr. Traill, preponderated in favor of a moderately enhanced jumma for 20 years, and that he might have produced a still better revenue roll, if he had not been checked by fear of disapproval, quite as much as by suspicions of possible imprudence. He points out *pattí Sulut* as full of capabilities for extension of cultivation and inhabitancies. He also brings forward the instance of *Lakhora*, or the high forest district attached to the Jaspustate in Chokote, as likely to present, in a few years, a wide display of new villages, whereas hitherto on account of border warfare in native times, boundary disputes in our own, and the fear of periodical new assessments, the attempts at clearing the forests in that direction had been few, ill-directed, and isolated. Nevertheless, in these two instances at the northern and southern extremes of the pargana, the Deputy Collector has, I think, almost exhausted his record of future capabilities. I am myself of opinion that although Páli Puchaon more resembles a plain than a hill pargana, that district has already sufficiently paid for the reputation of superiority; and, it may be, has borne a burden which, if equalization had been possible of attainment, ought to have been more generally distributed. After all, in a mountain pargana, where nearly every village has been cultivated to the utmost, where the population is increasing without many outlets for its surplus numbers, where the most productive soil is most precariously situated, whence the markets for produce can only be reached by personal human labor without any artificial means of transport, and, finally, where the wages of labor earned at Naini Tal and elsewhere, or of service by sepoys, and chaprassis, are considered by the heads of villages as far more certain assets than the prices of produce, Rs. 33,799 is a large amount to be yielded *year after year*, and its regular realization in *hard cash* of the Company's coinage has sometimes struck me with astonishment, not entirely without misgivings. I cannot help thinking that the abolition of the Kumaun Local Battalion and any sudden reductions in the establishment of Mujkooree chaprassis at Almora would increase the number of dustuks necessary in Páli to an extent that would alarm not only the peshkar of the Huzur Tahsil and his patwáris, but the late* Deputy Collector himself. Be that as it may, with the present fiscal result of the Páli operations the Government may well be content, and the absence of appeals from the settlement and of subsequent current balances other than the results of procrastination, extravagance, and quarrels, may be taken as a proof that the people acknowledge the fairness of their taxation.

Opinions of Settlement Officer on the land revenue in Páli.

Opinions of Settlement Officer still further explained.

19. It would swell this report, already too large, to an inordinate size, if in parganas Baramundel and Páli I should attempt the minute illustrations given of men and affairs in the preceding parganas. For those, as least known, as most especially pahárá, and as involving short, yet complete, descrip-

General observations on the settlement and the disputes brought forward.

tions, I have not rejected even trifling details. I have also taken care in the several divisions of my subject to make incidental allusions to nearly every matter of interest affecting the province generally, and to mingle with the local history instances and examples illustrative of general customs. In these districts last past under review I have therefore confined myself to a geographical account of the country and to topics connected with the revenue. Our successors in the province will require no written English reports to make them rapidly acquainted

Litigation in Central Kumaun. with the people of Baramundel and Páli. Three-fourths of the litigation in the Court belongs to these parganas, and but a short possession of the judicial chair and the smallest experience of its responsibilities will bring any Kumaun Civil Officer into contact, not only with the thokedars and pudhâns, but with a great portion of the agricultural inhabitants of all ranks.

Such being the case, too, with ourselves at the present time, a large proportion of the disputes which elsewhere were disposed of at the settlement camp, were in these parganas left to the *arbitrium* of the Civil Courts, and my diligent and intelligent assistant Umba Dutt was obliged to content himself for the most part with the decision of only those matters, the clearing up of which was absolutely necessary for the leasing of estates to responsible parties,—the determination of revenue liabilities,—and the exemption of the cultivating classes from uncertain demands; in short, the creation of what is called the *phurd phant*, that is the best attainable separate village-record in the place of—nothing but a durkhust and a pottah.

These decisions were greatly aided by the copies of decrees and orders already in the hands of the contending parties, and by a prudential avoidance of *all* interference, constantly enjoined by me, wherever real, and not very recent, possession of one party was proved. A most valuable assistance has been given to the Civil Courts by the settlement operations.

Settlement decisions useful to the Civil Courts.

It is notorious that in civil suits half the case is over when the "point at issue" is known. Indeed, from the highest judicial tribunal in the country, constant instructions have been issued to the subordinate Courts to make the establishment of *this* point the first preliminary object of all proceedings. Now in Kumaun, I am happy to say, it has become quite an established rule for parties to preface all suits concerning rights and liabilities in land, with the presentation of the copy of some order passed by the settlement officer, declaring that the particular matter in dispute had been left for the Courts to decide, and shewing what points were to be considered as proved and determined data.

In the concluding paragraphs those subjects will be discussed which appear to require more particular elucidation, and the illustrations will nearly all be drawn from the two parganas, the detailed account of which has been omitted. In the meanwhile the general result of the whole fiscal operations under report, and of the miscellaneous proceedings connected therewith, is given below in the two following Statements.

REVENUE STATEMENT.

Two General Statements
for the whole district.

No. 1.

District.	No. of khalsa parganas, ex- clusive of Bhābar.	Former jummas, land revenue.							Total highest revised, new and confirmed jumma, 1848.	Total appropriated khalsa basis,	Total cultivated, khalsa bi- sis,
Kumaun Proper.	17	Sambat years.							Rs.		
	No. of pattis. 76	1872.	1873.	1874.	1877.	1880.	1885.	1889 1890.			
		82,979	89,568	99,199	1,03,858	1,19,989	1,23,164	1,25,584			

Total Increase Rs. 1,528

No. 2.

Miscellaneous Statement of the Settlement Proceedings conducted by the Settlement Officer and Deputy Collector, from 1841-42 to 1845-46.

1	No. of thokedars confirmed by the settlement.	376
2	Total number of pudhans appointed under the settlement.	4,755
3	No. of separate mahals leased at the settlement.	3,350
4	No. of newly-separated pottahs granted at the settlement included in heading 3.	516
5	No. of cases connected with thokedari pottahs.	38
6	No. of decisions connected with thokedari dues.	314
7	No. of decisions of disputes connected with the appointment of pudhans.	1,521
8	No. of decisions connected with the remuneration of pudhans.	67
9	No. of decisions connected with the separation of dakhil from usil mouzabs.	677
10	No. of decisions concerning proportional quotas of Government revenue.	260
11	No. of decisions of claims of parties to be recorded as <i>hissedars</i> , or proprietors.	1,437
12	No. of decisions of claims of parties to be recorded as <i>khuekars</i> , or old occupants.	277
13	No. of decisions in cases against pudhans for concealing names of Hissedars or Assamees.	23
14	No. of decisions of claims of parties for malikana.	103
15	No. of decisions concerning <i>ni-a-bad</i> disputes.	115
16	No. of decisions concerning boundary disputes.	151
17	No. of cases connected with <i>burdaski</i> levy of coolies, supplies, &c.	140

20. In paragraph 24 of the Garhwál Settlement Report, which being in print can easily be consulted, the description of the hill tenures by the late Mr. Traill is fully copied. I would respectfully refer on the present occasion to that extract, as embodying my own opinions on the same subject and as being equally applicable to Kumaun Proper. In attempting to comply with my instructions, founded on section 4 of the "Directions for Settlement Officers promulgated under the authority of the Honourable the Lieutenant-Governor, North-Western Provinces, in September 1844," the Deputy Collector, Umba Dutt (to whom on account of my own urgent judicial and general duties, the carrying out of the settlement in Kumaun Proper in a great measure devolved), fell into frequent mistakes. I soon became convinced that the introduction of the terms used in paragraph 86 and following paragraphs of the valuable circular in question would only lead to doubt and confusion; and that the preparation in accordance to those terms, *viz.*, *zamindárl*, *pattidárl* and *bhyacharas* of a threefold list of tenures, instead of being useful, might be actually mischievous. It is also quite *unnecessary* for the Kumaun civil courts. In all the coparcenary estates, the joint responsibility of all the proprietors for the payment of the Government demand is thoroughly undisputed and undoubted, whether the person or persons holding the malgoozarí pottah enjoy that distinction by election or by prescriptive right. Even in village communities, where in addition to the pottahdar and proprietors holding the land in severalty, some portion is occupied by old occupant cultivators to whom the former deny the nominal right in the soil; these last will, if called upon by the proper authorities, pay up without cavil any deficient quotas of revenue, the only claim to irresponsibility being the proof of previous payment through their own nominal superior, or directly to the malgoozar. The term *moostajirl*, or farming leases, mentioned in each of the preceding paragraphs is, as a general rule, applied to those mouzahs where this state and feeling of responsibility do not exist among the cultivators, and where the person engaging with Government is considered solely responsible. In many cases the *farmer* is so called, because, notwithstanding a continued possession of the pottah for some time, he can prove no acquired hereditary or prescriptive right in the soil. *Here*, as Government is the only claimant opposed to him, he may be considered as really owning both the lease-hold and free-hold. In other cases, however, the acquisition of the lease is notoriously recent and temporary. *There*, the villagers themselves, though unable or unwilling to take upon them any direct revenue engagement, are bound to submit to his terms in regard to their respective quotas of revenue payment if they fully occupy the land; or, failing to do so, they must resign their rights by a *laddwa* in order to make room for paying tenants; or where this necessity does not fully exist, they must permit the malgoozar to make his own arrangements for the undivided (*unbánta*) lands, and for such portions of the divided lands as they do not *beneficially* occupy. Having explained the character of a *moostajir*, not unfrequently also called

Tenures prevalent in hill village communities.

Revenue responsibility not doubtful in Kumaun.

Explanation of *moostajirl*, or farming leases.

thikadar, I refer to the Glossary of Hill Terms in my Appendix for a more full explanation of the peculiarities of tenure among the Kumaun village communities, as well as for the interpretation of names of things and persons used in this report.

21. Comparing the *hill terms* with the definitions of *tenures* contained in the "Circular Directions" alluded to in the last paragraph, we may class the different holdings in Kumaun as follows.

First.—"Pure *pattidārī*."—All hissehdarī mouzahs in which the

Classification of tenures. *bānt*, or division of the lands, has actually been made, in regard to the whole community, among the Thatwan proprietors, each *rath* (clan) or *mao* (family) holding its own lands either in severalty by the rules of hereditary *bhai-bānt*, or *un-bānta*, pending a division among themselves; and each paying its quota of Government revenue through a *pudhān*.

Second.—"Imperfect or mixed *pattidārī*."—Those hissehdarī mouzahs in which the land is held, in regard to the whole community, both in *hisseh-bānt* and in *sunjayuthī*; the *pudhān* having the first right to the proceeds of the common land until the Government revenue has all been collected.

Third.—"Co-parcenary *zamindārī*."—Hissehdarī mouzahs in which the whole land belongs to the hissehdars in common, but of which the proceeds in cash or kind, after paying the Government revenue, are divided among the proprietors according to the hereditary share of each.

Fourth.—"Simple *zamindārī*."—Mouzahs or parts of mouzahs possessed in absolute proprietary right by a single *Thatwān*, the *thāt* being derived from a sanad, from the first *nia-abad* pottah, from purchase of Crown lands, or from public or private purchases and forfeitures which have absorbed all other claimants.

These tenures are here placed in order according to their proportional numbers in the district. The *first* class is unmeasurably the largest. In mouzahs belonging thereto, the disputes which arise are chiefly external, that is, concerning boundaries with their neighbours, and concerning land belonging to other mouzahs included within their own limits, or to their own land included within foreign limits. Permanent transfers and exchanges of such *tokes** were occasionally attempted with success at the settlement, much to the benefit of the people, but *pahāri* pride and spite (*zidd*) too often opposed such an arrangement.

In this class of estates the *internal* disputes generally have reference to the election of the *pudhān*, and to the *family* quarrels of the several hissehdars.

In the *second* class, where the existence of undivided land is owing to the long absenteeism, or minority, or idiotcy, or poverty of some hissehdar, or to a *hissah* falling vacant by a family becoming

Disputes in pure *pattidārī* estates.

Disputes in mixed *pattidārī* villages.

* *Tokes* are the different local divisions in each village named in the measurement books.

náth, or extinct, or to the tendency of pudhás in such villages to appropriate the common land.

apathy of the villagers, there is always a tendency to the self-aggrandizement of the pudhán, and finally to the absorption of some portion of the *punjazuttí* land, into his own share. When sued on this account, a clever pudhán generally contrives to produce a long bill for expenses (*lagut*) incurred by him in cultivating the land, or for losses (*toot*) incurred by him through his responsibility for the government jumma, his profits (*goonjaish*) *per contra* in the absence of village-accountants being concealed and not admitting of easy proof. Where the *common land* owes its existence to its distance from the homestead, its being a valuable plot of *sira*, or irrigated land, difficult to divide,—or to *pañkhast* cultivation,—*there*, want of honesty or bad management, or refusal to produce accounts on the part of the pudhán, often leads to his loss of the appointment and the election of a better representative. These cases were brought to light by the settlement wherever the people were at all intelligent or careful of their own

Co-parcenary zamíndáris.

interests. In co-parcenary zamíndáris, the mouzahs are generally managed by one of the oldest assamis under the name of *ghur pudhán*, who in remuneration for his trouble is allowed to hold part of his land rent-free, and is exempted from personal services, &c. (*cooly godám*). These mouzahs are not very numerous and chiefly belong in Chowgurkha and Bara-mundel to Joshis and other principal Brahmins, the descendants of jagíhrdars (*maaffidárs*.)

Mixed tenures near the capital and elsewhere.

In the villages near the capital, instances of all these classes of tenure can be found in one mahál owing to some of the *thokes*, or internal subdivisions having fallen into the hands of banníah mortgagees, auction-purchasers, Brahmin grantees and their heirs, &c., while some have remained in the hands of the original community; mouzahs Sitolí, Naekhola, Mutela, Rylkote, Bukh, &c., afford examples of this kind.

Again, amongst the great Síanchari families of Páli Puchaon, we find the hissehddars of the whole mahál jointly responsible through their Pudhás for the government revenue, but the several mouzahs which comprise the estate of which the Síana is the nominal head, shewing

The Timlí estate in Páli.

in their internal arrangements instances of every kind of tenure. Thus, amongst the Bishts of Timlí in Tulla Chokote (of which Muddun Sing Síana is the head, and Ruttun Sing Soobadar a principal pudhán), it is still a matter of dispute in the civil court,—what mouzahs of the four *raths* shall be held in severalty,—what mouzahs shall be left in the hands of the assamis with a view to sharing the common profits;—and, in what mouzahs an actual distribution of assamis rather than of lands shall take place; while the claims of Ruttun Sing, the moneyed-man and mortgagee or purchaser of all procurable lands within the mahál, add greatly to the confusion. With the means and time at our disposal, it was found impossible to decide all these matters at the period of settlement. All that could be done was by a temporary *phurd-phánt* to secure the cultivators from double collections, and to fix the principal revenue liabilities.

22. In Baramundel, mouzah Bansoolí Síra, Rs. 232, and Iera Síra, Rs. 170, are instances of simple zamíndárf estates obtained by purchase of Crown lands. In the former the owner, Toolaram Sah (the Almora treasurer), collects from his assamis Rs. 199 in *sirthee*, and 320

Pure zamíndárf.

maunds of grain in *koot*, besides fees on all marriages, the annual *wulug* at the *ghee sunkrant* in Sawun, &c. He keeps 11 bísís seer in his own hands. The area of the estate is 135 bísís, all irrigated *tulaon*. He paid Rs. 1,156, purchase money for the mahál, which was sold by public auction in 1829 A. D. (1885 Sambat). In

An instance of purchased crown lands.

Páli Puchaon, pattí Gíwar, mouzah Dhondmuhavia, &c. (Rs. 471), is a zamíndárf by private purchase. The original Thátwáns of the mahál were of the Muhra tribe, who fell into revenue balances, and were obliged to make over their *thát* by a *laddwa* to Bhowan Sing and Goman Sing=Uswal, from whom Laljee, the father of the

An instance of private purchase.

present owner, Motí Chukrait, obtained the villages through the forfeiture of a mortgage. At present the zamíndár collects altogether Rs. 515 rent and the customary dues, but has no recorded share of the produce. As the total area is 507 bísís, the profit to the owner is not likely ever much to exceed the present amount of Rs. 74. This accounts for the small sum, Rs. 1,200, for which the Uswals gave up the property, and proves that Mr. Commissioner Traill treated the sovereignty of Government in the soil as anything but a fiction in this mahál. The present jumma only equals the average demand of fine settlements; but, with such a burden on the estate, the zamíndár can hardly be considered, except with reference to the exclusion of all the claimants, as better than manager or farmer on the part of Government. The estate lies in the richest part of the Geewar Valley. In mouzah Sowal, pattí Oochíoor, pargana Baramundel, we have an instance of zamíndárf

An instance of resumed jaghír.

derived from a resumed jaghír. The maaffi of Ramkishen Joshi was resumed in 1876 *Sambat*. As the terms of the original grant showed that the *thát* was included in the jaghír, the settlement was made with the maaffidar; and his heir Radakishen is sole proprietor of the mouzah. The Government jumma is Rs. 25 on 70 bísís. The assamis pay one-third of all produce to the zamíndár, and he has also 1 bísí seer.

Very few instances are found in Kumaun of the thátwán being

Maaffidar generally the proprietor, and settled with for the revenue on the part of Government.

other than the maaffidar, nor has it ever been thought necessary or proper in this province on the occasion of resumption or lapse of a maaffi, to disturb possession and *search for claimants* to the pottah, on the theoretical principle that the maaffidar only represented the Government in the village, and ought therefore to be considered as the mere recipient of the Government rights, alienated in his favor. In regard to the *nia-abad* tenures throughout

Nia-abad tenures.

the district, it is only necessary to observe that the rights of parties other than the

original conqueror of the soil, or what is not infrequent, the first taker-up of abandoned leases are never recognized, except where it is thoroughly proved that the first holder of the pottah admitted any one to a proprietary share in order to ensure aid in his operations and lessen his own revenue responsibilities. The proof of such share is either a *likhut*, or written agreement between the parties, or indubitable documentary evidence in the books of measurement and settlement, and by receipts of tahsíl officers that the claimant has regularly paid a quota of the Government demand, as *bonâ fide* revenue, and not as private rent. An

Instance of mixed tenure.

Jaspur, pattí Tulla Chokote, the malgoozarí pottah of which, comprising one uslí and 19 dahklí mouzahs at Rs. 688 jumma, is vested, with the thokedaree also, in Ruttun Sing Rajbar. In the uslí village Jaspur all the members of the Rajbar family are thâtwn hissehdars. In all the dahklís, Ruttun Sing is sole zamíndár, owing to their being *níá-abad* and other causes which invested his father Kullean Sing with that character, to the exclusion

Instances of co-parcenary zamíndarí.

Of co-parcenary zamíndarís, mouzah Nyal Jhoola (a resumed maaffi) in pattí Bora-ke Rao, pargana Baramundel, affords a very fair specimen. The Government jumma is Rs. 62. The two hissehdars, Poorkotun Punt and Tíkaram Punt, possess 8 bísís seer, of which they give 1 bísí rent-free to their *ghur pudhan*, Nor Dev. The cultivating community, 5 Khaékurs and 24 Sirthans, pay collectively the Rs. 62 Government demand, and 40 maunds in all for both harvests, but each according to his possessions and engagements, and the hissehdars divide the profits equally, as well as share in the dues, fees, service, and other advantages. In mouzah Bujel in Baramundel (Rs. 63), the co-parcenary hissehdars and pudhás Bishen Narain Joshi and Hur Narain Joshi receive 259 maunds of grain per annum in *koot* (besides *ságpát*, *wulug*, &c.), and themselves arrange for the Government revenue. In máhal Ullai, pattí Lukhunpoor, pargana Chowgurkha, the Government jumma is Rs. 31. The proceeds of the estate to the five or six heirs of the original maaffidar, Ruttunputtí Joshi, are only Rs. 24 cash, 12½ maunds of grain, and the customary dues and service, including fuel, these last the most valuable to Joshi *amlah* proprietors, and (with occasional grumblings on the part of some republican assamí) for the most part not unwillingly bestowed. From mouzah Sulla, also in Lukhunpoor pattí, this same family derive the means of paying the Government revenue by collecting Rs. 45 in cash, 20 maunds of grain per annum, and 20 loads of wood for fuel per men-sem; and for all land newly taken up in *ijjur* cultivation, they charge 2 nális of grain per plough. Luckily for themselves, the joint hissehdars of this mouzah have not yet quarrelled among themselves, and

Instances of mixed bhyachara tenure.

can therefore make the common stock go farther than if it were parcelled out in petty lots. Close to the station from which I am writing, Naini Tal, I find an example of a mixed bhyachara holding.

Bilooakanh, &c.

In mouzah Bilooakanh in Chukhata the jumma is Rs. 52. The appropriated malgoozari area is 72 bísís. The hissehdars Nur Singh Pudhán, &c., divide 30

bísís in severalty between them, paying their shares of the Government demand thereon; while 32 bísís are cultivated by the Khaëkurs, who pay nothing beyond their own proportionate quotas of the jumma and marriage fees to the pudhán. He also holds 2 bísís, *huq-pudhané*. The remaining 8 bísís of measured culturable waste, and the waste tract included within the boundaries, are at the disposal of the malgoozar, the same who claimed Naini Tal in zamíndáry right.

In this case the Khaëkurs are called *sunjayuthí assamis*, because they assist to make up the revenue for which the hissehders are responsible, and because in case of any of their land becoming vacant by default of heirs, abandonment, &c., it would belong in common to the hissehders. In the same neighbourhood we have the mahál of Muhragaon, notorious

for its intestine disputes. This consists of one uslí and 7 dakhlí mouzahs, for which the Government demand is Rs. 250. The pudháns are two brothers, Luchum Singh and Kishen Singh Muhra; their tenure of the dakhlí mouzahs would be zamíndáry, if there was anything to possess except the responsibility for the Government revenue. The tightness of their circumstances in the hills has drawn them to the Bhábar, where they have become rich and influential.

The uslí mouzah is the homestead of the tribe, who there divide 37 bísís in severalty among themselves, and are responsible for Rs. 37 jumma. The arrangement of the liabilities shown by the settlement record is as follows:—

Jumma-bandí Statement of Muhragaon, &c.

1	2	3	4	5	6	7	8	9
Name of Mouzah.	Total Nikasi.	Total cultivated bísís.	Collections from Hissehders.	Collections from Khaëkurs.	Collections in Sirthí.	Net profit.	Government demand.	Remarks by Settlement Officer.
	Rs. A. P.	Bs. Nls.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.	
Muhragaon . . .								The two pudhans are also thokedars. In the former capacity they have separated 1 bási of land in <i>huq-pudhaní</i> for the name of the thing. In the latter capacity their brethren give them nothing. From the assamis they take <i>wadug</i> , <i>sággat</i> , <i>betá</i> , and marriage fees.
Dondéa . . .	214 9 3	169 14	37 0 0	149 0 0	28 9 10	53 9 3	155	
Kanneea . . .					From Government on account of tea lands.			
Hursen . . .	97 7 9	52 0	6 14 0	59 2 0	31 11 9 as above	37 11 9	60	
Juntooal . . .	18 0 0	32 0	...	18 0 0	...	2 0 0	16	
Choughan Pata . . .	4 8 0	8 0	2 0 0	2 8 0	...	0 8 0	4	
Mohree Dogura . . .	8 0 0	12 0	...	...	8 0 0	2 0 0	6
Golkee Alea . . .	9 0 0	11 0	9 0 0	...	...	...	9
TOTAL . . .	351 9 0	284 14	54 14 0	228 10 0	68 5 7	101 13 0	250	

Returning to Páli Puchaon, we select the following specimen of village tenure.

Mouzah Umeari-Chumeari—bísís 55. The number of hissehdars (all Pandé Brahmins) is 14. The whole land is divided in severalty among them, and they are severally responsible for the quotas of the Government demand, amounting in the whole to Rs. 57. Of the hissehdars, five pay through Kishna Pandé pudhán and seven through Hurkishen Pandé pudhán, both pudháns being also hissehdars, and receiving no remuneration from their co-parcenary brethren. Such is the hissehdarí *phant*.

The abstract *assamiwar* phant of this mouzah is in this wise, for that part of the land, 8 bísís, which is not in *nijjote* of the hissehdars.

Numbers.	Name of Hissehdar.	No. of Assamees.	No. of bisís.	Government demand.	Amount of sirthi.	Total Collections.	REMARKS.
			Bs. Nls.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
1	Tara Pattí and Dhurmanund	5	1 0	1 3 3	1 8 10	2 12 1	The actual number of assamis is 13, but the same man cultivates land for each hissehdar, and in the actual phant his payments per share, averaging less than 1 rupee, are all recorded.
2	Bandeo and Srikishn Pandé	5	0 18	1 2 3	1 7 10	2 10 1	
3	Omapattí Pandé	3	0 11	0 11 0	0 12 6	1 7 6	
4	Dhurmanund and Narain Pandé	2	0 2	0 2 9	0 4 1	0 6 10	
5	Kishna Pandé	1	0 9	0 6 0	0 6 0	0 12 0	
6	Kishna and Dhuniram Pandé, by purchase	7	2 17	4 14 10	7 1 0	11 15 10	
7	Kumlapattí Pandé	2	0 4	0 4 3	0 7 1	0 11 4	
8	Hurkishn Pandé	3	0 14	0 12 9	1 0 7	1 13 4	
9	Muhsur Pandé	3	0 6	0 6 4	0 9 0	0 15 4	
10	Jai Pandé	3	0 4	0 4 4	0 5 1	0 9 5	
11	Ram Kishn and Ramchunder	3	0 5	0 4 10	0 6 7	0 11 5	
12	Munnoruth and Hurri	2	0 4	0 3 10	0 5 7	0 9 5	
13	Hurkishn Pandé	3	0 6	0 6 9	0 12 7	1 3 4	
	TOTAL	42	8 0	11 3 2	15 6 9	26 9 11	

The hissehdarí dues from the assamis are 1 rupee on each marriage of their daughters, one haunch of every goat killed, and a *wulug* of *dhai* and *gabah* (leaf of edible arum) in Sawun. From that portion of their hisseh which came to them by purchase and which is cultivated by one assamí, Kishna Pandé and Dhunníram Pandé also derive one load of grain at each harvest and 4 annas *tika* at the Dusserah.

In this place I take the opportunity of mentioning that the assamiwar phant throughout the district is an entire creation of my own as Settlement Officer. In Mr. Traill's time on the occasion of my urgent dissension concerning the distribution of the *revenue* burden arising, a measurement was ordered to be made of possession (*kubzawar paimaish*), and according to the statement furnished by the local pat-

wari or canoongoe, as the case might be, there was drawn up in the *Sadr Office* the proper comparative roll of payments, of which a copy was given respectively to the pudhán and disputant party. Sometimes these statements were *hissehwar*, as well as a *kubzawar*, but all had reference to the *Government demand*, and not to the general rental of the estates. We have not yet quite overcome the difficulty of procuring true rent-rolls in addition to the revenue-rolls. But the fault of concealing the real status of the tenantry brings with it its own punishment in case

Concealment of hissehders of a dispute arising, as it effectually shuts and assamis in the phurd the door of the summary-suit court against phants, those guilty of it, and, before they can remedy

the evil, subjects the offenders to disgrace and risk of fine by their necessity to confess before the revenue authorities the wilful falsity of the records. In Garhwál

the concealment of hissehders, even to the extent of a whole *mao* in order to hide capabilities, when perpetrated by the pudhán, and to evade *coolly-goddám* and other liabilities, when permitted by the hissehदार themselves, has been discovered in cases since the settlement, and generally remedied. But in other cases the actual loss and absorption of the concealed share has been, it is well known, the consequence where the distance of the court, the dread of litigation and its consequences, and the ignorance and poverty of the people have conjoined to assist the fraud of the headmen. The Kumaun settlement had the advantage of following that of Garhwál, and both officers and people could benefit by the examples in the earlier operations, which had become discussed and notorious. No fear of extra *bardaish* will now induce a Kumauni peasant to abstain from suing the concealers of his name, possessions and liabilities, for even the minutest fractions of his rights.

Kumaunis more alive to their own real interests.

The large village of *Masi* (Rs. 221) on the high road between

Instances of mixed pattí-dári tenure and pure pattí-dári.

Almora and Srinagar, in pattí Gíwar, affords a very good illustration of a mixed pattí-dári tenure. Of simple *bhyachara* tenures every pattí presents numerous instances, none perhaps better than the well-known village of Kutteari (Rs. 130), the main suburb of Almora. But there is no space left for further minute details. I therefore conclude this chapter of examples with the following account of mahál

Bhursúli, &c.

Bhursúli in Tulla Chokote, pargana Páli Puchaon. There are one uslí and 21 dakhli

mouzahs. The mouzahwari area of all collectively is recorded at 704 estimated (*nuzzur undaze*) bisís, of which only 40 are placed under the head of "culturable waste." The pudháns are four in number, viz., Shere Sing *Siana*, and his brother Goman Sing, and Mahendar Sing *Siana*, and his brother Mohun Sing, of the Rawut tribe of Rajpoots. These are also the sole Thátwán hissehders. They reserve 41 bisís, dispersed throughout the mouzahs, as rent-free, *hug-pudhání* and seer. The remaining land is divided among numerous Khaekurs, from whom by quotas the whole Government demand is collected. From these also the *Sianas* collect one rupee per family, once in every three years, one pice per family every Dusserah, the breast and one leg of every goat

killed, one seer of ghee, besides dhai and gabah per family as *wulug* at the ghee sunkrait in Sawun, and as *beth* they take two ploughings at the rabí and two at the kharíf harvests for the seer land, from every assamí. These are called *sincharí dustoor* and supersede all other thokedarí dues. At present the two younger pudhás share everything with their brothers. In case of a dispute arising they are entitled to call for a division of the villages according to hereditary right, to obviate the inconveniences of which (entailing also a separation of the thokedarí dues from the hissehdarí dues now all united in the *sincharí* receipts), it would be better to include all four names in the thokedarí as well as in the pudhancharí pottah.

Finally, from the entire settlement records, I gather that the number

Number of zamíndarí tenures of mouzahs in the parganas last described in Páli Puchaon, Baramundel in which the tenure is zamíndarí or approximates thereto is 43 in Chowgurkha, 21 in Baramundel, and 97 in Páli, or one-ninth of the whole 1,805 maháls.

There are four Síana families represented by the two Rawuts above named at Bhursoolí; by Muddun Sing and Sobhun Sing Bisht at Timlí; by Teg Sing Munral at Khairgaon, and Narain Sing Munral at Tamadhane. These two last are fast being ruined by debts and extravagance.

In Baramundel there are 35 thokedars and in Páli 112, of whom the

List of principal thokedars in Páli and Baramundel.

following are well-known principal men; mentioned by name because those of the smaller parganas have been so distinguished.

Name of Pattí.	Name of Thokedar.	Name of principal Village.
BARAMUNDEL.		
Bora-ke Rao . . . {	Sobhun Singh Bohra	} Phullea, &c.
	Nathoo Bohra	
	Tilla Bhynsora	} Bhynsore.
	An Sing Bhora	
Khyra-ke Rao . . . {	Jewa Bohra	} Nowlakote.
	Gujai Sing Kairha	
	Mohun Sing Kairha	} Bintl.
	Teg Sing	
Uttagoolí . . . {	Gooja Bhundarí	} Doogora.
	Buchí Airara	
	Bhowan Sing	} Bundarí.
Tulla Síondra . . . {	Nur Sing	
	Muddun Sing	} Mutela.
Mulla Síondra . . . {	Dhurmdutt	
	Lutehmí Bullub Pandé	} Muhut.
	Hím Sing Bhora	
Mulla Tikoon . . . {	Gepí Chilwal	} Pakra.
	Dowlut Singh	
Reooní	Lutchí Moolia	} Busolí.
Dooar Seon	Puddí Lutwal	
Khas Purja	Híra Koomatia	} Lohna.
Bísoodh {	Jewa	
	Shaibaz Negí	} Patia.
Oochfoor {	Muddun Sing	
		} Chounda.
		} Punkote.
		} Reooní.
		} Dinda.
		} Lat.
		} Koomatí.
		} Ooneona.
		} Sírarh.
		} Phuphna.

Name of Patti.	Name of Thokedar.	Name of principal Village.
PALI.		
Mulla Dwara . . .	Shior Sing	Merai.
	Bijey Sing	Sulna.
Tulla Dwara . . .	Dhurin Sing Bisht	Ira.
	Kishn Sing Negi	Pythani.
	Jeit Sing Rotela	Tepola.
Silor	Puddum Sing Khatf	Sangoora.
	Khurk Sing Negi	Katharh.
	Lutchum Sing Kutait	Kira.
Gíwar	Ujub Sing Negi	Kutsarri.
	Munnoruth Maseal	Masi.
	Motiram Chukrait	Dhond Mahra.
Mulla Chokote . .	Seroop Sing Rawut	Uphone.
	Himmat Sing Kunonia	Uttigaon.
	Ruttun Sing Rajbar	Juspoor.
Tulla Chokote . .	Hira Sing Bisht	Pythana.
	Kumul Sing Rawut	Chfani.
Kaklaseon	Hurruk Sing Gosaen	Hurnoli.
	Jit Sing Munral	Syn Manoor.
	Bhowan Sing Rawut	Mulharri.
Sulut	Kullean Sing Bohra	Bonoli.
	Bishna Sone	Bhone.
	Mehur Sing	Sokutti.
	Siroop Sing Rawut	Punnakote.
	Gunputti	Nynwal Pali.
Nya	Hurruk Sing	Timla.
	Puddum Sing	Nowla.
	Narain Sing	Jaindul.

The majority of the thokedars in *these* parganas are only entitled by law to the fees allowed by Mr. Traill, *viz.*, one rupee per each marriage of the pudhans' daughters, and a leg of each goat killed by pudhans, and the following percentage on the Government jumma of their thokedari villages:—

Ordinary thokedari fees and dues.

From 1 to 100 rupees	3 rupees.
" 100 to 150 "	4 "
" 150 to 200 "	5 "
" 200 to 250 "	6 "
" 250 to 300 "	7 "
" 300 to 350 "	8 "
" 350 to 400 "	9 "
" 400 to 500 "	10 "
" 500 to 600 "	12 "
" 600 to 700 "	14 "
" 700 to 800 "	16 "
" 800 to 900 "	18 "
" 900 to 1,000 " and more	20 " maximum

Where the thokedar and pudhans are in agreement among themselves, custom has substituted many modifications and compromises of the above rule, and all these have been carefully recorded by consent of the parties in the settlement record. Where thokedari dues have *never* been paid, the mere inclusion of a village in his pottah does not entitle a thokedar

to draw anything from it. It has, however, generally been found difficult for the pudhás "to prove the negative" in such cases.

23. In regard to the general rules adopted for the leasing and manage-

Records of settlement. ment of maháls, and the appointment of pudhás, the boundaries of villages and settlement of disputes concerning them,—the right to waste lands, pasture grounds and forests,—the assessable area of estates and measurement of lands—and, finally, the record of settlement,—the report for Garhwál (paragraphs 13, 15, 16, 17, 18, 20 and 26) equally applies to Kumaun; and contains in an abstract form all the information on the subject of the settlement which it has been my aim to distribute throughout the several divisional descriptions attempted in the present report for Kumaun. The only *repetition* that appears necessary is that the *remuneration of pudhás* in land, money or dues, or all these combined, was in Kumaun settled by the mutual agreement of the parties, and failing that, decision of punchayet; and that the allotment of *huq-pudhání* land recorded in the new settlement statements is that *actually shown by the settlement misls*, and not that of the old nominal records. The only *additional* remarks requisite, are, first, that at an early period in the Kumaun operations it was found expedient to drop all attempts at actual demarcation, by means of canoongoes, patwáris, &c., of boundaries in *undisputed* waste tracts nominally included in village areas;—that it is now a general rule to lease waste lands in *nia-abad* tenure to the nearest villages, or to offering members of those communities rather than to strangers,—and that in the settlement *misls*,—though still less a declaratory record, than a *mass of cases affecting the interests of each mouzah and showing a certain state of men and things at a certain period*,—will now in the majority of instances be found an abstract proceeding, or *roobacarrí*, of some kind by the Settlement Officer.

Additional remarks on pudhás and boundaries.

It now only remains for me to state how far the document called the *phurd phant*, the actual practical record in the hands of each pudhán, can be rendered *continuously* useful. This is a most important subject, and, fortunately for the avoidance of farther prolixity in the present communication, it was fully discussed on a former occasion. The accompanying file of English correspondence* belonging to the year 1840 owes its existence to the circular letter of the Sadar Board of Revenue, dated the 18th June 1839 on the subject of Khewut papers. The superior authorities, with the detailed descriptions of the Kumaun parganas before them, can now be able to judge how far the system of periodical mutations in the village record to meet the various changes by deaths, successions, transfers, decrees of Court, desertions and the like circumstances, can be enforced, the separate village communities being scattered over so vast an area in square miles;—(the several divisions removed from

Continuity of village record discussed.

Letter of Settlement Officer to Commissioner of Kumaun, No. 13, 1st June 1840, and enclosure.

Letter of Sadar Board to Commissioner, No. 28, 10th July 1840.

Circumstances opposing authoritative changes in record.

* See Appendix, pages 283 to 287 and 290 and 291.

each other almost as much by moral differences as by physical distances, and "by fell and flood,") the centralization of all things in a Collector's Office at the sadr station being as yet practically unknown to the people—there being no village accountants, the pudhāns being generally illiterate, and finally, the authorities, equally with the inhabitants protesting against the uninvited visits of native officials to the hill villages for purposes of investigation unconnected with crime.

I still retain my opinion, recorded in the correspondence alluded to, that the working of the summary-suit court, the itinerary mode of conducting their duty found necessary by the European officials:—and the growing sense of the importance of village records among the people themselves, will *in time* effect the important objects contemplated by the Board and Government, and bring about changes in the records of possessions and liabilities, *wherever and whatever found necessary*. To enforce by authority a regular system for this object, whether thought necessary or unnecessary by the subjects, would be to change by legislative measures the character and habits, not of one race or tribe, but of many, and its impracticability may, therefore, be assumed. In the meanwhile if it is feared that the zeal of the local agents of Government may be flagging in regard to their saving the inhabitants as much as possible from the miseries entailed by uncertain

Instructions required. tenures and their consequence, litigation; the future instructions of superior authority, founded on a more extended knowledge of local circumstances, would doubtless be a salutary and, I may add an acceptable, stimulant to greater exertion.

I cannot, however, close this subject without offering my humble protest against any increase to the labor and responsibilities of that underpaid and over-worked class of public servants, the 38 Government *patwārris* of Kumaun, who now, on the miserable pittance of Rs. 5 per mensem, perform a large proportion of the duties elsewhere undertaken by tahsildārs, thannadārs, nazirs, amins, and chuprasis.

The five canoongoes of the district are certainly an available body, and hitherto that full use has not been made of their services which is usual elsewhere, especially in the department of tahsildārī accounts. But, on the other hand, with our small establishments, their employment in other duties would still more impair the efficiency of the department alluded to, while, owing to the hereditary nature of their offices,* their employers are deprived of the advantages of a large choice of agents, and the danger of adding to family and caste influences, already thought too great and ill-exercised, becomes imminent.

24. The zillah and pargana statements, compared with the registers prepared at different times in the separate maaffi departments, themselves shew that the *goont* or religiously assigned rent-free land appropriated in Kumaun Proper, amounts to 13,455 bisis, of

* Their pay in exchange for resumed *nankar* lands is fixed at Rs. 25 each. In Garhwāl the amount is Rs. 31-8.

which 2,230 are contained in the area of villages otherwise *khalsa*, or revenue-paying; 11,225 *bísís* belong to separate entire mouzahs.

Goont, or religiously assigned. Of these last, 60 mouzahs or pargana Kutolí, and 31 or pargana Muhrorí, belong to tracts near the capital granted by the late Gorkhala Government in *sáddaburt* tenure to the respective temple of Badrináth and Kedárnáth in the great Himalayan chain. Their whole *fiscal management* is now by orders of Government left to the Rawuls of those *establishments*, interference in that matter being only permitted to the district officers, in cases of urgent complaint brought to the notice of the Commissioner, and made over for investigation by him.

Sáddaburt for distribution of food to pilgrims.

In all other affairs, the ordinary course of law takes effect in the *sáddaburt* parganas as in the *khalsa*, but the two patwáris are paid by the Rawul, and not from the Treasury. The *maaffí* lands, still held

rent-free by individuals, amount to 2,913 *bísís*, of which 531 form alienated parts of malgoozarí villages, and the remainder are contained in 93 separate mouzahs.

The chief *maaffidars* in the province are the two brothers, Prem Nidhí Shastrí and Rama Pattí Shastrí, who succeeded their father Gungaram Shastrí, the original grantee of the Gorkha Government about ten years ago, and whose tenure has hitherto therefore been considered hereditary.

Their possessions principally lie in Dhunneakote, but they have villages in Síondra and Kuttoor, &c. All the other *maaffidars*, except Dhur Sing* and Hurdeo Borah* in the Bhote máhals, are also Brahmins of the Joshis, Pund, Pande, Tewarrí and Oopreti families. A good deal might be said on the subject of the extensive resumption of *maaffís* by Mr. Commissioner Traill, and the consequent creation of a class of

educated men looking solely to the *public service* for support, and whose *unpopularity* with the people is in a measure thrown also on the Government which employs them; but I refrain from increasing the magnitude of this Report by discussion altogether foreign to the revision of settlement.

25. All has, I humbly conceive, been now told of Kumaun Proper and its several hill divisions, in regard to matters of revenue and land, the narration of which can fairly be expected from the Settlement Officer.

The Bhábar division has been previously described in the Reports and Appendix forwarded with the settlement statements in the year 1846-74 A. D., while the outline of Kumaun history can be found, as abovementioned in my "Notes on the Taráí" published in the *Asiatic Society's Journal* in 1844. The valuable printed Reports of the late Mr. G. W. Traill have also been referred to as existing among the *Researches* of the same learned Society. To fulfil the requisitions of the Honorable the Court of Directors, contained in their despatch,

* At Milam and Choudanse.

No. 67, June 3rd, 1846, and to furnish, for the two hill districts, (the revenue arrangements of which for twenty years have been made through my agency,) a full and accurate reply to their statistical enquiries would demand an amount of information and accomplishment

Statistical data not procurable by one individual.

not likely to be found in one individual. The want of a geographical and general survey complained of in the Taráí is happily about to cease under the operations soon to be commenced in *that* region. A revenue survey of the mountain parganas, to complete the information not supplied by the existing maps, and founded on the principles adopted and proved useful in

Revenue survey not expected.

the plains-Provinces, can hardly be expected, after the Government has been informed by its district officers that such a survey, however beneficial in determining existing agricultural possessions, would not favorably affect the total amount of revenue in regard to the State; and, if permitted to modify the distribution in regard to the inhabitants, would perhaps end in seriously injuring the budget, for would not its *tendency* at least be to equalize the payments strictly derivable from the gross produce of the soil, to fix a Government share of that produce founded on experience elsewhere, and to *exclude from the fiscal capabilities assets which the people have been hitherto content to consider available for the nominal land tax?*

Fortunately for the objects held in view by the Honourable Court, opportunity has recently been taken of the presence in this province of competent individuals, and their intimacy and constant communication with others still more com-

Scientific commission now at work under Lieutenant R. Strachey, Engineers.

petent employed elsewhere, to engage the services of Lieutenant R. Strachey (of the Engineers) and his friends in the cause of Himalayan science. Thus, not only are the geology, botany, and meteorology of these interesting regions finding at last their long due development, but there is also every probability, if time be allowed, of the main geodetical data of the Great Trigonometrical Survey being usefully applied to the separation of circles of facts within certain fixed points and to the filling up of each of these circles with topical and even ethnographical* details. In this work my own part is only that of a pioneer and assistant laborer, and in this capacity whatever miscellaneous knowledge my long experience in these mountains has enabled me to attain has been, and will be freely placed at the disposal of the accomplished officer just named.

In concluding this report therefore I content myself with offering the following practical observations.

First. In regard to *economic geology*, I yet hope to witness a marked improvement in the method of working the mines, reducing the copper and iron ores, and manufacturing the actual metals into a form better

* In the report no account of the several classes of inhabitants has been attempted, but both the philology and ethnology of Kumaun are engaging my attention. In the meanwhile, the division of the people into Brahmins, (1) Rajpoots, (2) Khussia Brahmins, (3) Khussia Rajpoots, (4) Soodra Khussias, (5) and Doms or outcastes, is now mentioned as being well marked and notorious.

fitted than now for the forge and melting pot.* Nevertheless, with our present and prospective means of carriage, our local want of capital, its more profitable investment elsewhere, and above all with the overwhelming

Metals unprofitable. *cheap* productiveness of the English, and, we may now add, Australian export market, the much talked of metallic wealth† of the Himalaya must, I fear, be considered the shadow of a shade, "a thing to dream of, not to see."

Second. No great increase of the land revenue under the present system need be expected. In opposition to the prevailing opinion, I think I may safely say that Kumaun is over-assessed rather than under-assessed; that is, a *large* portion of the rent of land in the old occupied tracts is now taken by the State as both *de jure* and *de facto* landlord; and that, though no actual hardship is experienced; though pauperism is unknown; though a pahári coolie is always better lodged

Land revenue not improveable. and often better fed and clothed than a desí ryot; and though a general feeling of content and loyalty exists; still, I can perceive in the present status of affairs no elements of increasing wealth, of which revenue will be the future sign and expression. In the ill-inhabited tracts the low assessment is owing to causes which, except in the most insalubrious valleys, may give way before the march of population. But, as I fully believe that in the well-inhabited tracts the revenue is paid by people themselves more in the way of a *capitation tax* †than anything else, in the same degree that the fisc improves in Kuttoor and Gangoli will it in all probability decline in Páli and Baramundel.

Immigration from the plains is unknown. Disease within the hills thins and weakens the population much more than is generally known, while the badness of the Goorkhalí Government on our frontier affords the only *foreign* cause and source of supply.

Under these circumstances, those who look to the spread of the cultivated tea plant over these mountains as likely to change their financial position to the State altogether, and to convert them into treasuries of surplus revenue, may not be far wrong. If this extension of the China herb be at *first* carried on in the way I have pointed out in the preceding report, without disturbing present possessions, and thus exciting more than the ordinary and normal native disgust at the novelty, the present generation may yet behold the now jealous occupants of rice and wheat fields, humble applicants for tea seeds.

Tea, a probable valuable staple product.

Third. It would be out of place here to *enlarge* on the extreme impolicy, in every point of view, of *isolating* Europeans of the less educated classes on scattered points in the mountains. This much, however, may be asserted, *viz.*, that, although *horticultural* pursuits at elevated situations can be followed

General European colonization of the hills impracticable and unadvisable.

* The gypsum and alum beds of the saliferous series of rocks at the foot of the hills may also some day, it is hoped, be brought into economic use.

† This is quite a different thing from the quantity and good quality of the metalliferous deposits of which I have very little doubt.

‡ It is far from uncommon for a man to request a decrease of his *rukkm*, because of the death or desertion of his wife or daughter.

with pleasure and profit, *agricultural* labor out of doors, *cannot* be performed by Europeans with safety to their health in any part of the hills where, (supposing the lands were not already occupied) agriculture could be made a means of livelihood and gain; also, that the case of *families* having the children European on both sides and places in solitary *mountain homes*, additional physical strength of the offspring would but poorly compensate for the mental degeneracy entailed by the loss of all christianizing, educating and civilizing influences. I forbear to dwell on the spectacle of degraded manners and morals which would in too many cases be presented to the surrounding native population, where the influence even of *family* and *home* would be wanting.

Fourth. I wish to add that, after all, in my humble opinion, cold air, cold water, and facilities for healthy exercise and innocent amusement, are the best resources of these mountains which the European rulers of India can open for their own benefit; that in endeavouring to procure these blessings for our countrymen of all classes, combined with those of religion, education and order, we shall best secure our object by increasing the number of sanitary stations, and cantonments and by the formation of schools, and invalid colonies, under military discipline and management, on all the higher ranges, *which may be conveniently situated in regard to access from the plains*, and consequently to cheap and plentiful supplies:

In the interior of the hill provinces, at the several mines and tea-plantations, a few active intelligent Europeans might perhaps find beneficial employment, and prove themselves of use to the natives as instructors and as examples of skill and industry. It would, however, be a matter of the most vital importance that the selection of these men should be made with the greatest care by their employers, whether Government, public companies or private capitalist (should any such be found venturing on Himalayan enterprise); in fact, (and I cannot say more), with as great care as was taken by Captain H. Drummond in his choice of Mr. Wilkin, the excellent Cornish miner, formerly employed at Pokree in Garhwál.

26. I have been enabled through the kindness of my friend Major Madden of the Artillery, to append to this Report a list of the principal agricultural products grown in Kumaun Proper.

CEREALIA, LEGUMINOSÆ, AND CRUCIFERÆ.

RABI CROP.

1. <i>Triticum, vulgare</i>	Wheat, two varieties	{ a. "Lalgehoon," bearded. b. "Daoodkhanee," beardless, (grain white).
2. <i>Hordeum hexastichon</i>	Barley . . .	"Jow," several varieties.
3. <i>Hordeum coeleste</i>	Celestial barley . . .	"Ooa Jow."
4. <i>Pisum arvense</i>	Field pea . . .	"Kulon."
5. <i>Ervum lens</i>	Vetch . . .	"Musoor."
6. <i>Cicer arietinum</i>	Gram . . .	"Chunna."
7. <i>Sinapis dichostoma</i>	Mustard . . .	{ "Lehta," "Luhota"
8. <i>Sinapis glauca</i>	(Roxburgh) ditto . . .	"Rara."
9. <i>Sinapis glauca</i>	(Royle) ditto . . .	{ "Daeen," "Dyin," "Laee."

The last three, especially No. 9, which is not included in Roxb. Fla. India, are largely grown as oil seeds.

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| 10. <i>Sinapis ramosa</i> | (Royle) Mustard . . . | "Burlae." |
| 11. <i>Sinapis rugosa</i> | (Ditto) ditto . . . | { "Badshahee" or "Bhotiya
Lae." |

Both cultivated as vegetables.

- | | | |
|--|-----------------------|---|
| 12. <i>Sinapis erijimoides</i> ? . . . | (Roxb.) Mustard . . . | { "Rae," "Mukura Rae,"
"Bunarussee Rae," much
grown as a condiment and
medicine. |
| 12½. <i>Linum usitatissimum</i> . . . | Flax | "Teesee," "Usee." |
| 13. <i>Raphanus sativus</i> | Radish | "Moollee." |
| 14. <i>Foeniculum panmorium</i> . . . | Fennel | "Sonp" "Sonf." |
| 15. <i>Coriandrum sativum</i> | Coriander | "Dhuniya." |
| 16. <i>Anethum soma</i> | Dill | "Soa." |
| 16½. <i>Papaver somniferum</i> . . . | Opium | "Posht." |

KHARBI OR KHARIF CROP.

- | | | |
|--|-------------------|--|
| 17. <i>Oryza sativa</i> | Rice | "Dhan," many varieties. |
| 18. <i>Panicum italicum</i> | } Millets . . . | "Konee," "Kungnee." |
| 19. <i>Panicum frumentaceum</i> . . . | | "Mandira," "Jhoongura." |
| 20. <i>Panicum miliaceum</i> | | "Cheena," "Gandra." |
| 21. <i>Eleusine corocana</i> | | "Mundooa," "Murhoa." |
| 22. <i>Zea Mays</i> | Indian corn . . . | "Mukaye," "Bhootta." |
| 23. <i>Amaranthus farinaceus</i> . . . | Amaranth | { "Chooa," "Mursa," "Ram-
dana," "Bhuttoo," of
Bissehur. |
| 24. <i>Fagopyrum, vulgare</i> | Buckwheat | "Ogul." |
| 25. <i>Fagopyrum tataricum</i> and
<i>emarginatum</i> | } Oilseed | "Phaphur," "Bhe." |
| 26. <i>Perilla ocimoides</i> | | "Bhungura," |
| 27. <i>Sesamum orientale</i> | | "Till." |
| 27½. <i>Sorghum, vulgare</i> | | "Jowar," "Jeonoolae." |

SOLANACEÆ, &c., &c.

- | | | |
|--|---|-------------------------|
| 28. <i>Capsicum frutescens</i> | } Two varieties of edi-
ble Arum. | "Kooranee." |
| 29. <i>Solanum melongena</i> | | "Baingun." |
| 30. <i>Solanum tuberosum</i> | | "Aloo." |
| 31. <i>Saccharum officinarum</i> . . . | | "Rikhoo." |
| 32. <i>Colocasia Himalensis</i> . . . | { 2 species yet undeter-
mined of yam. | "Ghweeya." |
| a. "Pinduloo" | | "Papur." |
| b. "Gudeeree" | | "Gabah." |
| 33. <i>Dioscorea</i> | { 2 species yet undeter-
mined of yam. | "Genthee" and "Gujeer." |
| 34. <i>Cannabis sativa</i> | | "Bhung." |

CUCURBITACEÆ.

- | | | |
|---|----------------------|--------------------------|
| 35. <i>Monardica charantia</i> | } "Kumhra." | "Kurela." |
| 36. <i>Luffa acutangula</i> | | "Torye." |
| 37. <i>Luffa pentandra</i> | | "Gheea torye." |
| 38. <i>Cucurbita pepo</i> (Roxburgh:) . . . | | { "Petha," "Bhoonja" |
| 39. <i>Cucurbita maxima</i> | { "Gudooa," "Kudoo." | "Gudooa," "Kudoo." |
| 40. <i>Cucurbita citrullus</i> | | "Turbooz." |
| 41. <i>Trichosanthes anguina</i> | | "Chiehinda." |
| 42. <i>Lagenaria vulgaris</i> | | "Loukee," "Toomree," &c. |

PULSE, &c.

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| 43. <i>Dolichos sinensis</i> | { "Ree-ensh" 3 varieties,—
black, white and yellow,
"Soula." | "Lobia." |
| 44. <i>Dolichos uniflorus</i> | | "Gubut," "Koolthee." |
| 45. <i>Dolichos catjang</i> | | |

APPENDIX.

FROM

J. H. BATTEN, Esq.,
Settlement Officer,

TO

G. T. LUSHINGTON, Esq.,
Commissioner of Kumaun,

Dated Kumaun, the 1st June 1840.

SIR,

IN reply to your letter and its enclosure from the Sadr. Board, on the subject of the Khewut papers in this province, I have the honor to inform you that I have attentively considered the matter, and if the Sadr. Board had not stated it as their decided wish that some definite rule should now be laid down as to the mode of recording changes which may occur in village holdings and liabilities, I should certainly have coincided in the opinion given by yourself to the effect that we have no means available in this province for the periodical record of such changes.

2nd. As, however, I have now been called upon for a distinct opinion on this subject, I beg leave in the first place, to forward the translation of the pottah which under my new settlement is given to every village pudhán of a bhyachara village, and to remark that much may be done towards effecting the object in view, if the district Collector shall act up as far as possible to the rules therein laid down; enforcing them whenever he may discover that they have been neglected or violated. I may at the same time observe that many of the pudháns in Garhwál have protested strongly against the injunction which compels them to keep a village account-book. I have no reason to suspect that the majority of those who have thus protested have any sinister objects to gain by this rule being neglected,—the real fact being, that they cannot read and write; and, that in the absence of village accountants corresponding to the patwáris in Hindustáan, they have no adequate means of procuring substitutes for that kind of village functionaries. Under these circumstances it is difficult to say, how the keeping of village accounts can be enforced, save by the district Collector rigidly refusing to listen to any claims preferred in the summary suit court by any pudhán who cannot produce them in some shape or other, or who has obviously violated or disobeyed any of the rules laid down in the pottah upon which he makes his suit.

3rd. In Garhwál, where, on account of the contracted state of the population and the general absence of any money collections beyond individual quotas of the Government revenue, and certain fixed dues to pudháns and thokedars, the only Khewut papers are rolls of

payments, the sum total of which make up the Government revenue demand. Where, too, it has been found impracticable to prepare any field map, or other record (save one merely nominal) of actual possessions, we have merely to determine in what manner the *phurd phants*, prepared by the communities and officially attested at the settlement, shall be periodically *altered* to meet the circumstances as they occur. You have yourself informed the Board of the objections which stand on the way of any record being allowed to be made merely through the agency of a thokedar, a village pudhán, or an official district patwári. I see no way of removing these objections (founded on the general simplicity and ignorance of the hill people, and also on their clanship and jealousy, as affecting the thokedars and pudháns, and their hatred of all native officials, as affecting the patwáris), save by fixing that the European district officer be the immediate director in all *public* changes of the record. I would suggest that annually between the date of the last rabí kist, and that of the first kharríf instalment) a period, at the least, of 5 months) the Collector should proclaim that in all villages where the pudháns and the people are agreed, and where no disputes exist, save what may be at once settled in the villages by themselves, the pudháns must take an opportunity to confirm the phants of the past year, or to make such alterations therein as the state of their communities may require, and to prepare new ones without destroying the former ones, so that both may be produced, in case of a dispute arising during the following year. In either case, that is, whether the old phant be confirmed, or a new one be adopted, the signatures of the village shareholders, or the greater portion of them, must be affixed to the paper, and the pudhán may also, if he likes, add to this document any *likhut*, or written agreement, given to him by the people of his village, showing their consent to the arrangements for the next year. The Collector should also proclaim that in all villages where disputes exist, or where there are contending factions headed by different pudháns, the old phant will be considered binding, unless before the first kharríf kist, on petitions being presented in the court, the Collector shall have ordered the preparation of a new phant, and such newly prepared phant shall have been sanctioned by him (because made in accordance to his orders passed on the petitions) and entered in his office before the date above mentioned. In case that date shall arrive before the settlement of the matter, the old phant must be considered binding for the whole kharríf kist, and the new phant must take effect from the next rabí kist. The kind of order passed in accordance to the above plan in cases of disputed villages, should, I think, be entirely left to the discretion of the district officer: for his knowledge of the people, in any tract, and of their native officials, will enable him to judge whether the preparation of the new papers shall be left to the village punchayet superintended by the patwári, or a chuprassí,—whether the patwári or chuprassí shall superintend the election of arbitrators among the neighbours of the disputants, and take proper *ikrarnamahs* and *moochulkas* from the parties disputing, and also attest the decisions made by the arbitrators;—whether a *canoongoe*, or other official shall be deputed to the spot to investigate the matter, and bring the dispute to a conclusion;—or, whether the

court itself shall try the case summarily as between plaintiffs and defendants, and pass its own decisions. In the case of *non-disputant* villages I would not recommend that any copies of phants be sent to the tahsildári or to the Collector's office. On a case afterwards arising, the settlement-phant (of which copies exist in both offices) with the newly agreed to and attested roll, or the *likhut*, produced by the pudhán will be quite sufficient documents on which to found the decision of any summary suit. If the villagers in any case should wish the patwári to attest by his seal and signature their own agreements of this nature, he should be enjoined to do so, without waiting for orders, but in no way to interfere unless called upon by the people. But, where the villagers are at peace with their thokedar, *his* signature should always be affixed to the new phant. In the case of disputant villages, the Collector will keep one copy of his sanctioned roll, in his own office, send one to the tahsildári, and give one with his seal and signature to the pudhán.

4th. In the above proposition you will perceive that my plan is to make a distinction between a private and a public alteration of village records; and I do most decidedly deprecate any system which shall compel the village communities *who are agreed among themselves* to any publication of their internal changes, previous to the occurrence of any dispute. In Kumaun, and the south-eastern parts of Garhwal, there are, I fear, but very few maháls in which the direction of the Government officer in the manner above proposed (*i. e.*, after presentation of a petition) will not be found necessary. But so fully convinced am I of the impolicy of official interference with the villagers in the greater portion of the Garhwal district (save what may be found actually necessary for the collection of revenue from the pudháns) that rather than impose upon any community the absolute duty of registering their periodical changes of holdings and liabilities (consequent on deaths, resignations, transfers, &c.) in addition to the interruption of ordinary pursuits, excitement, and production of perhaps otherwise latent disputes, which the new settlement has unavoidably occasioned, I would prefer the total absence of all enforced records whatever, and that the injunctions contained in my pottah should remain altogether a dead letter. Mr. Commissioner Traill must have been well aware of the difficulty of settling suits of the kind which we now call summary without rent-rolls of some description or other, and yet it was only upon the petition of a well ascertained majority of the shareholders in any estate that he ordered a measurement of possessions and a recorded distribution of liabilities. Such petitions were on the whole very rare, considering the number of small villages under separate leases throughout the province, and in Garhwal certainly not more than one village in 100 possessed what they call a "surkaree phant." In the preparation of one such phant Mr. Traill often changed, on the representation of the people, the superintending officer (generally a patwári) three different times? You are aware that in the "great measurement" of 1880 Sambat, individual holdings were not recorded, but only an attempt was made to ascertain the quantity of land in all the nominal *thokes* which made up the whole area of mouzahs. I am now convinced that Mr. Traill dreaded a greater degree of inconvenience and injury in the employ-

ment of native officials among the village-communities than he saw in any difficulties of the Courts, arising from their non-employment, or from the absence of any regular system of record. If, however no greater excitement of disputes, nor official interference shall be hereafter allowed, than what naturally arises from the change of events, and the character of the people, I am of opinion that good, and not evil, will arise from the present settlement having enforced the first preparation of a village record, forming as it does the basis on which all future enquiries will be founded, and generally superseding the necessity of investigations into records of a prior date. But I would really anticipate great evil, if any system is introduced which by bringing the people into a *compulsory* contact with native officials, or even with the Court of the European officer, *and by affording periodical opportunities of dispute*, shall foster rather than discourage that unfortunate spirit of clanship and mutual suspicion which already prevails among the hill communities.

5th. In many parts of Kumaun, especially the Páli district and Baramundel, I shall, I believe, be able to procure the filling up of that column of the settlement phant headed "Fractional Share," which in the Garhwál papers has been unavoidably left blank, for, in the former district many of the villages are fully cultivated, the whole lands being in the actual possession of parties *who know their rights*; or decrees of Court exist to shew what portion of a mahál belongs to each sharer, according as the lands, or assamees, or the profits may be divided among the holders. I expect, too, that the phant which records the amount of land opposite the amount of jumma payable by each shareholder, will be prepared by the people *themselves* in Kumaun much more accurately, than it has been by the Garhwáls, with all the aid of canoongoes and patwáris, whom I instructed in the business of their preparation. As also, there are in that district a large number of villages held under a zamindári tenure, a real *assameewar* phant (not one merely of *khakuer*, or resident permanent assamees) will often be found among the settlement papers, and I shall take care to provide rules by which the cases of *sirthan* and other moveable assamees shall be met, for the time of settlement, and also with a view to future changes and contingencies.

6th. My account of the Khewut papers in Garhwál must, I am aware, be considered unsatisfactory by the Board of Revenue, if, after a consideration of the remarks which I have offered, the necessity of a *self-continuing system of officially attested record* is still insisted on, the disadvantages thereof being in their opinion counterbalanced by its benefits. Therefore, before closing this report, the principle of which is to recommend a large reliance on the discretion of the European district officers, and on the good working of the summary-suit tribunals, rather than on any specific rules of practice previously laid down for general and continual adoption, I would most respectfully request that, in your own communication to the Board, you would support my statements by pointing particular attention to the following facts, quite independent of the moral character, and habits of feeling of the people, which last have, perhaps, been sufficiently represented and discussed.

1st. The absence, generally, of actual land measurements in this province.

2nd. The existence of a fictitious measurement record, the offspring of official guess-work.

3rd. Consequently, the record of possessions (elsewhere one of the best prepared Khewut papers) here being, in general, merely nominal, and, even when prepared by the villagers without reference to any fictitious area, still incorrect and unreal, because not founded on any exact and discoverable quantities.

4th. The physical character of the country opposing much or frequent communication between the village communities (*many* of which are often included in one malgoozaree management) . among themselves; or, between them and their Government officers.

5th. The distance of numerous villages from their tahsildári, and Sader Office, in some cases amounting to 100 miles, or 8 days' journey.

6th. The non-existence of village patwáris, or of accountants corresponding to them.

7th. The very small number of village pudhás who can read and write.

8th. The difficulty of feeding, lodging, and carrying the baggage of any person, such as a tahsildar, a canoongoe or a temporary amín, when sent on deputation among the villages in the interior.

9th. The smallness of the public establishments compared, not with the amount of revenue, but with the number of villages in the province (nearly 10,000) and the number of square miles (nearly 11,000) over which the hamlets are scattered.

10th. The accumulation of business devolving on the local official patwáris, each of whom, on a salary of Rs. 5 per mensem, has to collect about Rs. 3,300 revenue per annum in four different instalments from about 100 villages widely dispersed over a mountainous country,—to superintend inquests and investigate, and report all accidents, offences and crimes,—to attend on camps with coolies and supplies, a matter, in some pattís, of frequent requisition,—to investigate and furnish statements on all points referred to him by the Civil and Criminal Courts, and by the tahsildar,—and to carry into effect all orders as to local execution of decrees emanating from the nazir!

11th. The unfitness of the talúqdars, called síanas, kumíns, boorhas, &c., but generally thokedars, for the compulsory duty of attesting and superintending changes of record, because, though highly useful to the native officials as assistants and to the village pudhás as arbitrators, they and their brethren are themselves pudhás of some villages, have disputed interests in many others, and are rarely at peace with, or respected by, all the communities over which they preside.

I have the honor to be, &c.,

(Signed) J. H. BATTEN,

Settlement Officer.

KUMAUN, SETTLEMENT OFFICE,
The 1st June 1840.

(COPY.)

TRANSLATION.

Deed of Revenue Engagement, or Malgoozaree Pottah, granted to Bir Sing, Malgoozar of Monzah Bimola, Patté Tulla Tekhen, Pargana Baramundel, Zillah Kumaun.

Whereas on the revision of the new settlement, the share-holders of your village and yourself having tendered an application, or *durkhast*, to hold the above named village for 20 years commencing from 1896 to 1915 Sambat, (kharif and rabí harvests inclusive) and for the same to pay an annual revenue of Rs. 202, exclusive of sayer collections, *viz.* abkárí, bhatí khyra, &c., and an ikrarnamah from the said share-holders, consenting to the pottah being granted to you, having also been received;—therefore this pottah (subject to the confirmation of the Sadr Board) has been granted to you, confirming the engagement entered into by you to pay an annual revenue of Rs. 202, and, conformably to the kists detailed below, you will pay regularly the amount of each kist to the tahsildár or patwárí of your pargana, and take receipts for the same; and until new arrangements or liabilities occur, and the preparation of a new rent-roll, you will, according to the phant, collect the revenue now agreed to, by each shareholder, and that not, till the kist becomes due: nor, are you to collect two kists at one time. If any shareholder or cultivator is in default, in paying his share of the revenue at the appointed kist, that amount you will claim by a summary suit in the court. After one month of a new year elapsing, no claim for arrears of revenue for the past year, will be admitted in the Court as a summary suit. You will enjoy all the rights and privileges of land, and other fee as *hug-pudhání* given to you by the free will and consent of the shareholders and cultivators, but in no ways will you make any undue exactions, nor otherwise tyrannize over the assamees. On the occasion of any shareholder or cultivator emigrating, or any one dying without heir, and the lands of such falling out of cultivation, you will, with the conjoint aid and advice of the residents of the village, make arrangements for their being cultivated, and according to the lands cultivated by each party you will collect the revenue. All the village accounts of Government revenue, the customary fees of the pudhán, the dues of shareholders, the *sirthí* or rent from sirthan assamees, and the collections from paëkasht assamees, either in kind or money, should be recorded; for which purpose you must keep a book detailing the above, as accounts occur from time to time; for all disagreements and disputes of village parties, will be settled by reference to that account book. If any one proposes to cultivate a tract of land which has been lying waste for a long period, you will with the consent of the shareholders allow it to be cultivated, and when brought to a fair state of cultivation, you will include it in the rent roll, and make a new phant, or divisional statement with the consent of the shareholders. For undivided lands when cultivated, by any paëkasht assamees or others, you will collect the rents arising therefrom, and you must account for the same to the shareholders who will settle their claims for dues, &c., with you. Regarding other undivided cultivated lands and the revenue accruing thereon; you

will from time to time report to the Collector's office, and, without giving 6 months' previous notice, you will not increase the jumma of such lands. All decisions of disputes regarding the boundary line of your village which has been now settled are to be considered final; you are not to put a stop to any long existing custom of adjacent villagers taking firewood, timber, grass and grazing their cattle, &c, within your boundary. All supplies and coolies which are prescribed from your village, you will, according to orders, furnish. You are to keep the roads in repairs, and take measures for the forwarding of public letters sent through your village, and report all heinous crimes, *viz.*, murder, theft, &c, committed in your village, immediately to your thokedar, síana, patwári or thannadar.

Kharff Kists.

Rabi Kists.

From 1st to 15th Nov., @ 4 as. Rs. 50-8. | From 1st to 15th May, @ 4 as. Rs. 50-8.
„ 1st to 15th Dec., @ 4 as. Rs. 50-8. | „ 1st to 15th June, @ 4 as Rs. 50-8.

(True Translation.)

(Signed)

J. H. BATTEN,

Settlement Officer.

(COPY.)

No. 28.

FROM

H. M. ELLIOT, Esq.,

*Secretary to the Sadr. Board of Revenue,
North-Western Provinces.*

To

G. T. LUSHINGTON, Esq.,

*Commissioner of Kumaun.**Allahabad, the 10th July 1840.*

SIR,

I am desired by the Sadr. Board of Revenue, North-Western Provinces, to acknowledge the receipt of your letter No. 21 of the 11th June, forwarding an original report from Mr. Batten, the Settlement Officer of Kumaun, on the subject of the preparation of the Khewut papers: and in reply to inform you that the Board's especial object is, to obviate alike the necessity for, and the practice of official interference with the internal concerns of the mouzahs, and to induce the habit of self-government in a community. But without some record of internal arrangements as evidence of the nature and fulfilment of the various relations mutually existing among the members of the community, it is not easy to say how these cases can be met, in which (as must occur) a necessity for the interference of authority may arise.

2nd. The Board understand the Settlement Officer's view to be, to attempt no compulsory arrangement, but to enforce the keeping up accounts by invariably refusing all assistance on the part of the Government Officers to levy dues where accounts are not produced, and to maintain the record by giving public notice that the phant drawn up at settlement will be invariably acted on, till the Collector has sanctioned a different one,—leaving it to the Collector, whenever application may be made for his sanction to an alteration of the *phant*, to adopt such mode of satisfying his own judgment regarding the propriety of the proposed change as to him and his controlling superior may seem meet.

3rd. Under the circumstances stated by Mr. Batten and confirmed by your own opinion, this appears to the Board to be all that can be obtained without losing sight of the principle of avoiding external interference; and they, therefore, beg that you will cause the above principle to be acted on, and that you will make it the aim of your administration to lead the people on to record in the district office the arrangements formed by the municipalities, so as to enable us to administer their concerns according to their own usages.

4th. The enclosures of your letter are herewith returned. Copies having been retained for record.

I have the honor to be, &c.,

(Signed) H. M. ELLIOT,

Secretary.

GLOSSARY OF TERMS IN USE AMONG THE HILL VILLAGE COMMUNITIES.

PART I.

THINGS AND PERSONS CONNECTED WITH THE TENURE OF LAND.

- Thát.**—Property in the soil, derived through Royal grant, immemorial possession, or purchase.
- Thatwan.**—Proprietor of the soil.
- Rót.**—Grant of land on the field of battle for Military exploits.
- Murót.**—Ditto ditto to the heir of one killed in battle.
- Hissa.**—Co-parcenary share of a proprietor.
- Bánt,**
Uns. } Ditto ditto.
- Hissadar.**—Co-parcenary proprietor.
- Buntooe,**
Unscoe. } Ditto ditto.
- Bhai-bánt.**—Hereditary family share, only occasionally applied to the whole co-parcenary tenure of a village.
- Bhaia-chara.**—A term borrowed from the plains, denoting the co-parcenary tenure when combined with actual division of lands among the co-parceners.
- Zemindar.**—Generic term for all agriculturists except Brahmins on the one hand, and Doms (out castes) on the other.
- Hug Zemindaree,**
Malikana. } Terms recently introduced from the plains to express Hissadarree dues, and more commonly dues payable to a single proprietor.
- Seer.**—Land kept by a proprietor in his own hands.
- Nij-Jote.**—Ditto ditto.
- Pal.**—Crown lands kept by the Royal family in their own hands.
- Barhee.**—Garden lands belonging to the Government.
- Rath.**—Separate nominal division of a co-parcenary proprietary community,—a clan.
- Mouzah.**—Nominal revenue term for a village.
- Mouzah Uslee.**—The chief village named in the Pudhan's pottah.
- Mouzah Dakhlee.**—All the villages, great or small, and all the separate lands with or without hamlets, which are included in the same revenue engagement with any Uslee village.
- Lugga.**—Same as Dakhlee.
- Thoke,**
Dhurra or **Thurra.** } Separate divisions in a mouzah.
- Dhurra.**—Also a hill faction or party.
- Unbunta.**—The undivided common land of a village, also undivided Hissadarree land.
- Sunjayuthee.**—Ditto ditto.
- Mao,**
Mowasa. } A family; the several families composing a village community.
- Girvee.**—Mortgage pledge.
- Mat,**
Bunduk,
Uttá. } Ditto ditto.
- Dhal Bhól.**—Foreclosure of a mortgage, also absolute purchase.
- Khureed-dar.**—Purchaser of land in a village.
- Jageer.**—Grant of land, revenue free.
- Macfee.**—Do. do., (less commonly used).
- Ukra.**—Free of revenue burden.
- Sukra.**—Burdened with revenue payments.
- Khalsa.**—Ditto ditto (uncommon).
- Goont.**—Grant of land, revenue free for a religious endowment.
- Dutt.**—Any gift of land.
- Suda-burt.**—Grant of lands for the purpose of providing for the perpetual distribution of food at certain fixed spots to pilgrims.
- Lum-dutt.**—Gift upon gift of land.
- Nankar.**—Rent-free tenure of land on account of service to Government in lieu of pay.
- Brita.**—Tenure of land held by Brahmins.
- Koos-Brita.**—Absolute gift of land to a Brahmin granted at an eclipse or other sacred occasion.
- Mana-Chawul.**—Rent-free grant for life.
- Sunkulp.**—Gift of land, &c., by vow.
- Ukureea Mafeedar.**—Holder of revenue free land.
- Bairukh.**—Taking possession of land formally (from Bairukh, a kind of Jhendee or landmark-flag.)
- Kubsa,**
Dukhul. } Possession of land.
- Lagut,**
Lag } Expenses incurred in cultivation, building, irrigation, law suits, &c.
- Toot.**—Loss to landholder in payment of revenue.
- Goonjaish.**—Profit to ditto in ditto.
- Pudhan.**—The person holding the revenue engagement (pottah) with Government either by his own right, or by election of

the Hissadars. In communities divided into clans, each division elects its own Pudhan as manager and collector of revenue, and all the Pudhans are both jointly and separately responsible for the whole revenue, except where an authoritative separation of responsibilities has taken place.

Malgoozar.—Ditto ditto (less common).

Huq Pudhane.—Remuneration of the Pudhan in land and dues, or either.

Pottah Pudhancharee, } The deed from the
Pottah Malgoozaree. } Government District Officer held by the Pudhan, setting forth his liabilities, duties, dues, &c.

Pudhan Khangee.—Ditto ditto.

Huq Pudhancharee.—Ditto ditto, also applied to the office of Pudhan.

Jetoonda (Right of the elder).—Term applied to the land held by a Pudhan whose office has been always hereditary in his family.

Ghur Pudhan.—Privately appointed manager of a zemindaree village, or village with absentee proprietors.

Thokdar.—Ministerial Officer, generally hereditary, appointed or confirmed by the ruling power, to manage police and purveyance duties in, and to exercise a general superintendence over, a varying number of villages, of one or more of which the said Thokdar is also ordinarily, but not necessarily, a Pudhan.

Thokdaree Pottah.—The official title deed held by the Thokdar from Government, giving the names of his villages, and pointing out his duties and his fees for the same. The pottah requires a regular authoritative renewal at each vacancy (by the *Commissioner*), and occasionally the voice of the people is heard for or against particular nominations and successions.

Huq Thokdaree, } The fees legally pay-
Dustoor Thokdaree. } able to the Thokdar by the several Pudhans of his villages.

Seena, } Unofficial names applied to the
Kumeen, } Thokdars, in different parts of
Boorha. } the Province, who are men of old and high families.

Huq or Dustoor, } Miscellaneous dues, re-
Seancharee, } sembling, but gen-
Kumeencharee, } erally in excess of,
Booracharee. } Huq Thokdaree, and

levied by the abovenamed characters according to old customs and mutual consent.

Pergunnah.—Principal nominal division of a country.

Putte.—Nominal division of a Pargana.

Putwarree.—A modern term for the Government Ministerial Officer in charge of one or more Pottes, and paid by a petty monthly salary.

Duffaree.—Record Officer, Registrar of ancient rights, corresponding to canoongoe.

Canoongoe.—Ditto ditto, a modern term. The present Canoongoes are paid by fixed

monthly salaries consequent on the resumption of their Nankar lands.

Negee.—Any Government servant.

Neg.—Dues for service.

Khaekur.—Old occupant non-proprietary cultivator, not unfrequently the descendant of a Thátwán who was superseded by a new grantee, (name derived from खाना to eat, and कर the royal revenue, that is, he may enjoy the land so long as he pays the revenue).

Kyne.—Vassal tenant permanently attached to the soil, and paying rent to the heir of the proprietor who first settled him on the lands and established him as "abscriptus Glebæ." The Kynee differs from the Khaekur in his greater dependency on individuals, and generally his greater burden in rent. This class of tenants is fast being merged into that of Khaekurs.

Serthee.—Rent paid by a tenant to the person whose land he cultivates or occupies. Sirthee is generally in cash and of small amount.

Sirthan, } Cultivator paying sirthee per
(*Asamee*). } beesee or per nalee.

Paekast, } A non-proprietary cultivator
(*Asamee*). } from another village, paying according to the terms agreed upon between himself and the owners of the land. Undivided village lands under the management of the Pudhan, and separated lands distant from the homestead, are generally let out to Paekast asamees.

Hálee, } Ploughman, generally a Dom, for-
Huleea. } merly a slave together with all the members of his family, now a servant, but often hereditary and remunerated by food, clothing and land rather than by wages.

Khundela.—The rent-free land given by their masters to Hálees. Hence also, the name of the latter "Khundelooa Asamee."

Kotal. } Message-taker, and "man of
Puhree, } all work" for the Thokdar
Meldar. } and Pudhan; also, where required, village Chowkeedar or watchman, generally remunerated by one nalee of grain at each harvest from each Mao or family of the village. Puhrees are rarely found out of pargana Palee, and there they are peculiar to the larger Thokdaree Circles.

Sookhum Bashee.—Any householder in a village who "lives at ease" and has nothing to do with the village, lands and liabilities, &c.

Rukum.—Revenue or rent.

Koot.—Rent paid in kind $\frac{1}{2}$ or $\frac{1}{3}$ d according to custom and the quality of the soil ("Adheea," "Tekoot," &c.)

Jugolee.—Another name for sirthee, or petty money rent.

Bhai-kur, } Petty rent in kind paid to the
Khaja, } landowner; often almost a
 pepper-corn rent.

Ság Pát, } Ordinary and extraordinary
Wulug, } dues paid to Thokdars, Pud-
Teeka Bhet } hans and hissaders by Khaë-

kurs and other tenants of land, correspond-
 ing to Nuzzurana in the plains. They con-
 sist chiefly of ghee, vegetables and the like.
Beth.—Occasional personal service in the
 fields and buildings of a superior. *Beth*
 ploughings for the Thokdars and Pudhan's
 own lands are common.

Kheenee. } Personal attendance by Kyrees
Khepnee. } on a superior in his journeys
 and ceremonies, involving cooly labor, and
 unremunerated save by food, now voluntary
 but far from unusual.

Gheo-kur.—Pasturage tax formerly an item
 in the Government demand; now the

petty present of milk, duhee and one pie
 per head of cattle, paid to village Hissaders
 by parties who pasture their herds within
 the boundaries of others.

Churaeë.—Government pasturage tax still
 collected in the Bhabar or Terrai par-
 ganas.

Burdaish, } The furnishing of porters
(Burdashi), } and the purveyance of
Cooly-Goodam. } food to Government
 officers, troops, and European travellers
 in general, remunerated by wages and
 prices.

Gaonsaree-dák, } The passing on of letters,
Ditto Chulan. } goods, prisoners, treasure,
 &c., village by village without remuneration
 and on the responsibility of the Pudhan of
 each village.

PART II.

SELECTION OF TERMS CONNECTED WITH LOCALITY, IMPLEMENTS, QUANTITY, &c.

Toke, } Separate division of land in a
Sar, } village, each bearing a separate
Tanna. } name.

Seera.—Irrigated land.

Tulaon, } Ditto ditto.

Koolon, }

Ooperaon.—Upland unirrigated land.

Teiloo.—Sunny land.

Selo.—Shady land.

Mulla.—Great, upper, large.

Tulla.—Little, lower, small.

Khet.—A field.

Gurhoo.—A field in a hollow.

Poongra,

Poochra,

Kanlo,

Hango,

Gurra, &c., &c. }

Names for fields according
 to situation, shape, &c.

Pugar,

Beerh or *Beerha*,

Paira.

Koollo.—Water-course in hills.

Gool.—Water-course in the Bhabar.

Bán.—Dam of water-course.

Gurhee, } Fort, fortress.

Gurh.

Ijgur.—Poor forest land periodically cleared
 for tillage.

Mán.—Ditto ditto.

Keel.—Ditto ditto in Garhwal.

Banja.—Fallow.

Dhak.—Flat open crest of a mountain.

Kanta.—Peak of a mountain.

Kote,

Boonga,

Teeba or *Teepa*.

—Peak.

Tibree or *Tipree*.—Small peak.

Pakha.—Side of a hill.

Rela.—Cultivated side of a hill.

Kurkura.—Bare side of a hill.

Bhel.—A precipice.

Kuphur.—Steep and rocky side of a hill.

Kurala.—Slopy side of a hill ending in a
 precipice.

Paira.—Landslip, avalanche.

Sen or *Saina*.—A lawn.

Bagarh.—Flat land near a river.

Chor,

Tuppur.

Ootar,

Wularoo.

Churai,

Wukaloo.

Khan,

Khannee.

Cheena.—A cleft, a pass.

Garh.—A river glen.

Gudera,

Gudna.

Roula.—A torrent path.

Rao.—A torrent path in Bhabar.

Kudd,

Gair.

Good flat land.

Descent.

Ascent.

A mine, ravine.

A glen, ravine with water.

Deep glen, steep side of a hill.

- Seemar,* } Swampy land.
Ganja, }
Seem, }
Jhadda.—A river swamp in the Bhabur.
Gao-chur.—Land left waste for pasturage.
Thoola.—Big, great.
Nano.—Small, little.
Goth, }
Khurruk, } Cattle shed.
Gwar, }
Khor.—Sheep-pen on the mountains.
Bun.—Forest wood, grassy country.
Jungul.—Waste, thorny, low wood.
Gon, }
Góenta. } Cattle path.
Raj-rasta.—High road.
Bata.—Path.
Gulle.—Narrow path, pass.
Dhoora.—Very high mountain range.
Danda.—High mountain ridge.
Dhar.—Ridge or spur.
Purbut, }
Puhar. } Any mountain.
Putalee.—A slate.
Dasee.—Quartz, white rock.
Bisaona.—Resting distance for a loaded cooly; about half a mile.
Hull.—A plough.
Nesora.—Plough-share.
Kotla.—A weeding instrument.
Kodal.—Larger ditto.
Datola.—A sickle.
Duneecala.—A harrow.
Jhole.—Ditto.
Jote.—Yoke (rope).
Joca.—Yoke (wood).
Rumpta, }
Koolharee, } An axe.
Okul.—Hole in the threshing floor for husking grain.
Okreeala.—Ditto ditto, in Garhwal.
Moosul, } Pestle or pole for pounding and
Gujiala, } husking grain in above.
Kulla, }
Kulleean. } Threshing floor.
Buld.—Ploughing cattle.
Ghur, }
Howelee. } House.
Barha.—Garden plot close on the house.
Phoolace.—Flower garden.
Chak, }
Chajja, } Upper veranda.
Goth.—Lower room generally devoted to cattle.
Goth-mal.—Lower veranda.
Tenarree.—Front room, open hall of reception.
Kotree, }
Khund. } room.
- Kol.*—A ravine.
Chirra.—Water fall.
Chincharra.—Water fall in Garhwal.
Gaon.—A village.
Doomora, } Part of a village inhabited by
Doomtola, } Doms and low castes.
Khola, } Separate rows of houses in a
Bakul, } village.
Punchukkee, }
Ghut. } Water mill.
Tal, }
Tulao. } A lake, also a dried up lake or pond.
Pokhur.—A pond, reservoir.
Noula.—A covered well, covered spring.
Baolee.—Ditto ditto, (less common).
Dharra.—A spout at a spring.
Jhar.—A spring.
Ghat.—A river ford.
Ghattee.—A mountain pass.
Khal.—Ditto.
Puthur.—A rock, stone.
Doonga.—A stone.
Pakha.—Roof.
Choake, } Court or terrace in front of a
Angun, } house.
Utangun, }
Putangun. } Yards close to the house.
Nalee, in Kumaon, } Measure of land,
Putha, in Gurhwal. } derived from a
 measure of a capacity equal to about 2
 seers of grain; or quantity which is sup-
 posed capable of sowing the land (*vide*
Reports in loco).
Beesee.—20 nalees or pathas.
Jhoola.—A number of beesees varying from
 6 to 18 according to the tenure of the
 grant of land, &c., (*vide* Traill's Report in
loco).
As.—Similar to a beesee.
Allee.—A number of beesees less than
 Jhoola (*vide* Traill's Report).
Belka.—Similar to a nalee or patha.
Peraiee.—Sixteen nalees. This term repre-
 sents both quantity of land, and actual
 produce.
Doon.—Ditto ditto in Garhwal.
Mana.—Fourth part of a nalee.
Reendee.—Similar to a beesee.
Masa, }
Pysa, } Proportional parts of
Doganee, &c., &c. } grain produce.
Gula, }
Un, }
Unaj, } Grain produce.
Oopaj, }
Paidawaree. }

